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EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Continued from p. 402.]

December 14, 1833. Finding that a young man was going to the Bay, I accompanied him. On our way we crossed a table land and then descended into a wide plain almost encircled by ranges of hills. On this plain we saw several hundred guanacoës grazing. My guide gave chase to a drove of these animals and I followed him, my horse cutting the air so that the ground seemed like a rapid current under my feet. There was no checking my bounding courser. I had only to keep my seat and go on. These horses are trained for the chase, and are admirably adapted to the country. When they draw near a herd of guanacoës, like furious chargers, they pant for the onset; and if loose rains are given to one, it is almost impossible to hold in the rest. A check makes them restive, and almost furious to rush upon the prey. As we could get no chance for heading or cutting off the guanacoës, we did not succeed in taking any. Being obliged to pursue them on a straight line, we soon found them outstripping us in the race, and though our celerity was such as almost to make the ears tingle, yet these fleet animals soon left us far in the rear, and we abandoned pursuit and again proceeded on our way. These natives pursue their game not only on the pampas, but upon the hills and mountains; and it is surprising to see their panting steeds ascending and descending steep and lofty eminences, leaping bogs, ditches, etc., with scarcely any abatement of their speed, and stop-

ping for nothing until restrained by their riders, or jaded by toil they sink exhausted on the ground.

After crossing this plain we ascended Table Mountain by a narrow winding ravine. From the top of this mountain, which is ten or twelve miles from the shore, we had an extensive view of the strait and of the country on both sides of it. I discovered nothing new in the soil or external features of the country. The hills were mostly sand and gravel, but covered with a stunted russet looking grass even to their tops. The low valleys contained a rich black mould, and produced rank grass and wild celery in abundance. No forests were any where to be seen, and no streams of any considerable size. Water in this country is scarce, and is usually found in little basins, or in rills at the foot of the mountain.

Our little hunting party returned at evening with thirty young guanacoës, twelve of which were assigned us as our portion. Thus the Lord spreads us a table here in the wilderness. At this season most of the game taken by the Indians consists of young guanacoës, as they are unable to keep with the old ones when pursued, and become an easy prey to the dogs.

20. Visited by crowds of the natives to-day, who are so friendly as almost to press us out of our tent. While dressing our game, many of them gathered around and begged the liver, lights, etc., which they devoured raw. It is a common practice among them to eat these parts of the animals which they take in hunting, warm in the field, tearing them from their game like dogs; not because they are pressed with hunger, but because they esteem them a luxury in this state. I have also seen little children

eating the most offensive parts of the intestines uncooked and unwashed.

Young Louie returned at evening with three lads whom he brought from the tribe of Indians he had been to meet. He informed us that he had found a large body of good Indians, and that they would all be here on the morrow. Queen Maria he said was not with them, but they were led by a capt. Congo, whom he called a very good man and declared him the grand chief of the nation. When Lorie heard these tidings, he left us to follow after his own tribe.

Our young friend slew a lion on his return, and a part of its flesh was presented us. These natives use the lion for food whenever they take the animal.

This Sabbath has been a day of constant and unavoidable interruptions, and the sight of those restless savages, roaming on to eternity, without the knowledge of a Sabbath or a Savior, is painfully affecting.

23. Capt. Louie set off early this morning to meet the approaching party and escort them to our camp, while the rest of the family seemed to be making preparations to receive them. About noon the Indians began to arrive, and for several hours they continued to pour in around us and to erect their tents on all sides. While the women were engaged in putting up the tents, etc., the men and children crowded around our habitation to get a peep at the American strangers. Some ventured into our tent, others huddled thick before the door, sitting in close ranks upon the ground, and others arranged themselves on horseback in the rear of these, and bending forward so as to lay their bodies horizontally on their horses' backs, strove to get a glance at us through the door. They were all dressed in mantles of skin like those heretofore described. They were armed with the bolas, and many of them wore the boot taken from the horses leg and the wooden spur. They are a large and noble looking race of men. Most of them are tall, straight, and well proportioned, with broad swelling chests, round, smooth, well turned limbs. Stature usually about six feet. Their hair is long, straight, and black, eyes and nose moderately prominent, forehead rather low, teeth well set and of ivory whiteness. Their complexion is rather swarthy, but their countenances mild and pleasant, indicating friendship and good nature.

When the women had arranged their tents, they also gathered around to indulge their curiosity for gazing upon us.

The females are not so large nor so well formed as the males. Soon after their arrival, the chief, capt. Congo, who is the head-man of the tribe, came and introduced himself to us, and spent a long time in our tent. He is a young man of a sweet countenance, of a tall and elegant figure, and of much native gracefulness of movement. He has learned a few English words from sailors and talks a little corrupt Spanish. He seemed happy to see us and was very social so far as his medium of communication would admit. He appears vain, and is much given to self-applause. He inquired about our country, what houses we lived in, what food we ate, whether we had "much guanaco," how many moons we were on the water while coming to them, how long we had been here, how long we would stay, what articles we had with us, especially if we had rum, and tobacco, with many similar questions. He was also curious to know our name for almost every object he saw. Many things appeared truly interesting to him, but every thing was marred by the shamelessness with which he introduced and pressed topics of the most obscene nature.

A subordinate captain informed us that this tribe were called the Santa Cruz Indians, and that the larger part of them are still with Maria at the north, but would be here before long. He also informed us that the clan that separated from us yesterday were the Supalios of Port Famine, that they were bad Indians, and that our friend capt. Louie did not belong to them but to the Santa Cruz tribe.

24. Most of the Indians appear hearty and robust. There is a goodly number of sprightly children, and there are some very aged men amongst them.

During the day an old man came before our tent door, and observing us writing, he sat down upon the ground and commenced a loud and boisterous harangue. Our Indian mother, whose tent is next to ours, immediately came out and began to labor resolutely with the old man; but all that was said to him only made him more fierce and clamorous. The Indians gathered around from all quarters, some of them smiling at his earnestness, and others appearing absorbed in deep thought or listening with fixed attention. Our old mother finding herself unable to hush the man retired and her son, capt. Louie, began to try his skill. He labored evidently to sooth the old man's feelings by putting his hand upon his shoulder, and bending

down to drop soft words in his ear, and apparently reasoning with him in a very candid and dispassionate manner. Finding his efforts unavailing, the young man pressed through the crowd, with anxious looks entered our tent and sat down between my companion and myself. All this time we had been ignorant of the cause of the old man's perturbation though we suspected it might be occasioned by our writing. This the young man now assured us was the case. He told us that the old man said our paper and books were very bad, and that he had tried to convince him to the contrary, but as he had not succeeded, and as the old man still scolded, he wished us to put up our writing. We readily took his advice, and could not but feel affected at the very decided, yet mild manner in which he defended our cause, and at the determination he showed to defend us to the last by crowding into our tent and taking his seat between us.

When we had laid by our writing began to take more notice of the old man, trying to talk kindly with him, giving him some water in a tin cup, etc. This seemed to soothe him and he soon retired.

[Mr. Coan.]

25. I passed among the tents this morning, and counted 31; but how many of these are double I know not. Passing among them they appeared like stalls, occupied by families or pairs, as the case may be; these are generally about four or five feet wide and contain from four to six occupants. These tents are much as the others, having plenty of dogs, and skins on which they lie or sit, and but little else.

From the first arrival of the camp, our tent has been crowded, and great numbers sitting around the door. As a body I never saw a company of more pleasant countenances, or less indicative of bad dispositions. In this respect I should think they were far before Lorice's party. These are, also, larger and taller men than those were, though I should think none were over six feet and two inches. It is pleasant as I pass from tent to tent to see the crowds of children that follow me, with wonder, astonishment, and delight at the Americans.

27. My patients have increased, until I have seven under my care, four of them afflicted with pulmonary diseases. The number of those thus afflicted is an evidence that such diseases are likely to prevail in the country.

[Mr. Arns.]

28. Some rude young men took our axe without leave and went out to cut bushes; but our old mother followed them and brought it back to us.

30. Our thermometer, while exposed to try the temperature, was stolen and secreted by some of the savages. We informed our Indian mother of the loss, and before night her vigilance discovered the culprit, and taking it from him she restored it to us. She also brought us a strayed hammer, and then went all round our tent to tighten the cords, and to see that all our things were secure.

Jan. 2, 1834. At ten, A. M., the savages began to move off, but it was not until two, P. M., that the last of them left the ground. The appearance of this moving company was truly grotesque. The men harnessed for the chase, with boots and spurs, bolas and knife, and attended by a multitude of dogs trooped over the plain, pursuing guanacoos in every direction, while the women and children formed a kind of centre column and moved steadily on with the baggage. Many of the pack horses were so heavily laden that their riders seemed mounted on castles, and one actually sunk under his load. The hens, the pups, the children, and some of the small dogs were put in little cribs, or packed among the baggage; and to keep her infant quiet, one woman had some little bells attached to her crib, which, with their merry tinkling kept time with the horses feet.

[Mr. Coan.]

4. To-day two Americans came from the other party. It was pleasant to see those with whom we can converse with ease, but painful to hear their profanity, and see them so given up to sin.

6. It was thought best that I should go and see Maria. Taking the young C. and Henry we rode down to the camp. We passed under the mountain, over an exceeding rich plain, covered with celery, long grass, etc. We found about 500 Indians living in 60 houses. They appear much like those with whom we are, except they are addicted to gambling, and seem very fond of it; spend much of their time at cards, etc.

After staying a short time, Maria, her husband, and two or three others returned with us, and spent the afternoon. M. is quite pleasant and social, speaking the Spanish with considerable fluency. I should judge her to be 55 years of age, and yet she would gallop her horse with any of us. Like others, she is a great beggar, though apparently very generous herself, offering me a lion skin mantle

and guanaco skins if I wished. We gave her the cloak which we prepared on board for her, with which she seemed much pleased. She has four sons, one of whom was playing at cards with others while I was there, interrupted only by the use of the pipe, of which they are very fond, and would part with their last mantle for tobacco.

[Mr. Arms.

We supposed Maria to be at the head of the nation; but we now learn that this is not the case, and that she has no more authority at present than any other individual, though it was once nearly absolute.

On telling her that I would soon visit her camp she insisted that I should return with her this evening and spend several days at her tent, and her importunity became so strong that I finally consented to go. Accordingly I mounted a horse prepared for me, and set off at sunset with her and her husband who accompanied her. We rode with great speed and arrived at the camp soon after dark. The Indians learning of my arrival, flocked around the tent in scores to gain a peep at the stranger.

The old queen gave me a piece of roasted meat for supper, and then made me a bed of skins upon which I lay down, and when she had covered me with motherly care I slept quietly till morning.

7. On arising this morning the old queen brought me a piggin of water and a piece of soap for washing, and soon served me up a portion of boiled meat for breakfast. Her tent is made and furnished in the same style with those of the other natives, with the addition of two or three articles from a civilized land, such as an iron pot, a piggin, etc. She inquired how long I would stay at her camp, and on telling her that I must return in the afternoon, she urged me to tarry longer, at least till to-morrow. She seemed pleased with her guest, and treated me with much kindness and simple hospitality. Spent the forenoon in the camp observing the habits of the savages and getting such information as I could.

At three P. M., I told Maria that I must return, when she harnessed a horse for herself, and another for me, and escorted me back to my home. On leaving she presented me with a new guanaco mantle, tastefully painted, and with seven hen's eggs, which she had preserved from a fowl kept in her tent. She also presented my associate with

a mantle at the time he visited her tent.

The queen kept a man in her tent whom she called *padre* and who is a sort of priest. He wears his mantle and hair in the style of the women, lives in celibacy, and never engages in hunting, or in any hard labor, and is supported by the bounty of others. The young sailors here informed me, that his only official duty is to attend to the burial of the dead. This process is thus described. A small hole is dug in the ground and the deceased, having his lower limbs drawn up to his body is buried in a sitting posture, just below the surface of the ground, with his face to the east. The *padre* treads down the grave, and sets up a solemn mourning over the dead. When this is done, it is said that the horses and dogs of the deceased are all killed, and that his mantle, skins, horse gear, hunting apparatus, and every thing which he possessed are buried, an entire removal being thus made of every memento which would recal him to memory. This is probably occasioned by their great dread of death, and their disposition to remove whatever would remind them of the king of terrors. We have not witnessed a death since we have been among them, nor have we been able to find a grave. They either carefully conceal their dead, or carry them to some distant place for burial.

Their marriages are as follows:—When a young man's heart is fixed upon a female, he makes known his desires to some friends, and this person goes to the girl's father and negociates with him in behalf of the young lover. A price is set upon the daughter—usually a horse, or some mantles; and when this is paid, the young man takes her for his bride. On the day he receives her to his house, he kills a horse and invites his friends to his tent till it is completely filled, and the day is spent in feasting or gormandizing, laughing, talking, singing, etc. Other companies collect in different tents, to whom pieces of the horse is sent, and who spend the day in the same manner. The wife is not only bought in the way of merchandize, but she is sold again at pleasure, and it is not unfrequently the case that a man will have six or seven wives in succession.

[Mr. Coan.

[To be continued.]

Mahrattas.

JOURNAL OF MESSRS. READ AND RAMSEY, IN THE DECCAN AND KONKAN.

THE extracts inserted here are copied from the *Evangelist and Missionary Reporter*, a monthly periodical conducted by the missionaries of the Board at Bombay. On leaving Bombay Messrs. Read and Ramsey proceeded to the island of Salsette, on which is Tannah, the station formerly occupied by the late Mr. Nichols.

Dec. 25, 1833. After breakfast Mr. Read went into the bazar, and found a number of people, to whom he began to preach. After some time, while engaged in addressing the people, who were seated near him, and listening with attention, the village schoolmaster, a proud young brahmin, came up, and in an indignant and authoritative tone, addressing the people, said; "What are you doing here?—You can't read. What do you know about books or religion?—You are like bullocks—up—begone!" Some of the people rose up, made no reply, and were about to depart, as the person who spoke was a brahmin, and his rebuke was considered by them, perhaps, as it is by many, to be the rebuke of the messenger of God. Mr. R. told them to stop, as it was to them he had come to preach the gospel of Christ; and if they could not read and were ignorant, there was the greater necessity for their hearing.

We left Veergaum for Tannah, taking the Kennery caves in our way. A Portuguese man was our guide on the present occasion. As these caves have been described by bishop Heber in his journal, and by others, it would be useless to attempt it in this place. They surpass the caves of Elephanta, both as to numbers and grandeur. While the lover of antiquities cannot but regret that they are left without any one to take care of them, or prevent the images from being still further mutilated and defaced by every ruthless hand of man that may assail them: still the Christian cannot but see, in the present state of these caves and images and in the indifference of the natives and Europeans concerning keeping them in repair, as objects of reverence or curiosity, a striking fulfilment of prophecy, and an unanswerable argument for the truth of the sacred Scriptures. "In that day," says Isaiah,

referring to the gospel times, "a man shall cast away (or forsake) his idols to the moles and to the bats." This text of Scripture is literally fulfilled as regards these idols and many others. As they have for a long time been deserted by the idolatrous worshippers, and as the stillness which reigns is but seldom disturbed by the sound of the human voice, the *bats*, and *owls*, find here a safe abode. Part of the prophecies in reference to idols have been fulfilled, and we may rest assured, that the one in Zech. xiii. 2, viz. "I will cut off the names of the idols out of the land, and they shall no more be remembered," will not fail of being in like manner fulfilled. May that happy time speedily arrive.

In conversing with our Portuguese guide, he informed us, that he regularly confessed his sins to his padre, once a year; and that for the spiritual instruction and forgiveness he might receive on the occasion, he paid half a rupee; the padre, he added, sometimes punishes us, by giving us a dozen lashes. The women are dealt with at times in the same manner. Thus

"Proving the doctrine orthodox
By apostolic blows and knocks."

It is not the first time we have heard of this mode of punishment as practised, at present, by some of the padres towards their people. He also informed us, that he worshipped the cross and the images of different saints which he keeps in his house, and that he does so at the command of his spiritual guide. May these idols also utterly pass away.

We reached Tannah at eight in the evening, and were accommodated with lodgings in the house known now among the natives by the name of the *billiard room*. A lad informed us that the Rev. Mr. Nichols, missionary, formerly occupied the same house. We could not but feel sad to think of the changes which have taken place in the state of things here. The missionary is dead, and all the mission schools are discontinued; the house of prayer is turned into a house of gambling and folly; and nothing is left to break in upon the stillness of that moral death which broods over the people.

26. We went out among the people. Two of the hearers, aged men, attempted the defence of Hindooism. One began. We listened till he had finished, and then began to reply, but while urging upon them the necessity of worshipping God, who is a Spirit, in spirit and in truth, the one and then the other inter-

rupted us with a string of questions and objections like the following. "Where is God"—what is God like? How can we worship an immaterial and invisible being—every thing is God. A stone becomes God, if a man have faith to believe so. God gave men different colors and different religions, and different sacred books, and every man can be saved by following his own religion. God commands the Hindoos to worship idols. Christians (meaning the Roman Catholics) worship idols too, etc.

While engaged with these, a brahmin spoke out loud enough to demand attention: "Don't you take away life?" We answered, Yes, and so do you.

B. Don't you believe that God is every where?

Yes.

B. Don't you eat meat and fish?

Yes.

B. Then you eat God. You sahibs are very bad, because you take away life.

We replied, Do you not believe that God is every where, and in that piece of wood (pointing to a piece)?

B. Yes.

And do you not cut and saw the wood, and thus do violence to the God who dwells in the wood?

B. No, no, that is a different thing.

But do not the Hindoos take away life?

B. Chuch! chuch!

Did they never kill any sahibs?

Several said, Yes, yes.—The brahmin remained silent, and presently went away. Being then left without any one to interrupt us, we endeavored to make known to them the plan of salvation through the Lord Jesus Christ. We gave away a few tracts, but the people did not seem anxious to receive them.

We went to see the Roman Catholic chapel. The padre, the Rev. J. J. L., who resides, as is their custom, in a house adjoining the chapel, seeing us enter the church, very kindly came and offered his services to explain to us any thing we might wish to know concerning the chapel. He pointed out to us all the images of the saints, which are arranged in their proper places in the chapel. Our attention was directed to one, and then to another; among these were found St. Peter, St. John the Baptist, etc. etc. St. Anthony, to whom this chapel is dedicated (if we mistake not), holds a conspicuous place in a niche in one side of the chapel. There is another image of this saint placed near the cross, at the end of the building.

Our attention was particularly attracted by a group of images near the door. We asked what is this? The padre replies, "The representation of the manger in which our Savior was born."

Upon close examination, we saw representations of cows, horses, pigs, fowls, etc., arranged among some hay. In the midst of these lay the wooden babe, and near him sat his wooden mother, while over head were suspended by wires or threads a few little wooden images to represent angels. Observing bangles on the ancles of the babe, we asked what they were for, expressing at the same time our doubt whether the infant Savior had any thing of the kind on his ancles, as these made him look like a Hindoo. The padre replied with a smile, that they were only put on for ornament.

A list of all the fast days, and festivals, and holy-days, was hung up to view—of these we counted more than fifty for the year, not including the Sabbaths.

After satisfying our curiosity in looking at the chapel, we were conducted by the padre into his house. At our request he showed us some of his books, which were all in Latin. Among these we observed the Vulgate, History of the Council of Trente, Decrees of the Popes, etc. We asked him if he had a copy of the Greek Testament. He replied—Greek! what is that? We then told him that the Scriptures were written in Hebrew and Greek, and afterwards translated into Latin. He seems to have no acquaintance with Hebrew or Greek. He, however, quotes the Latin Bible with great accuracy and fluency. In answer to our inquiries, he told us that he read the Latin in the chapel, in conformity to their custom, but explained it to the people in Mahratta.

We inquired if he attempted to make any converts from among the heathen. He said, No: if you speak to them, the first thing they say is, True sahib; and the next thing, What support will you give us. He thought that their conversion was a hopeless case, and so does not attempt it, confining his labors to his own people. On our return to our lodgings, we sent the padre a copy of the New Testament in the Mahratta, which he was desirous to obtain.

27. A Hindoo youth called to-day for a book. He informed us that he was formerly a scholar in one of the mission schools under the care of Mr. Nichols, and met with others on the Sabbath in the house we then occupied, to receive

religious instruction. He said he did not believe in the idols of his people, nor did he worship them; that he had learned from Mr. Nichols, that it was sinful to do so, and that he believed Jesus Christ was the Savior of sinners. He remembered that there were *ten* commandments, but had forgotten them, and wished to have another catechism and spelling-book which contains the commandments. We gave him cheerfully such books as he wanted. This youth holds the memory of the deceased missionary in high estimation, but so far as we can judge has not yet believed on Christ to the saving of his soul.

28. On our way we were met by three fukeers returning from the bazar. We made our salaam to them, and asked, who are you? They replied we are fukeers. What are you doing.

F. We are begging.

You are not sick, nor blind, nor lame, but strong men, and God has given you hands to work, why then do you beg?

F. This is our work—God has commanded us to beg.

Did he command *you* to beg?

F. No, but he commanded our fathers to beg, and ordered that their children should do so too.

How much money have you got to-day?

F. See. (Holding his gourd-shell towards us). We looked into it and saw only four pice and a few dates. While engaged in talking with them a Mussulman came up and gave them another pice and went on. One of the fukeers then observed, See, sahib, God has sent us another pice.

But if you would work, you could get every day more money than you now have, and would not then be taking money from the poor, who cannot afford to give it.

F. No, no, sahib; we must not work. It would be a sin for us to leave this employment. This is our work, and we must follow it.

They were then exhorted to forsake their sinful employment, and to work for an honest living, being assured, that the course they were pursuing would procure for them the displeasure of God here and hereafter, and not his favor as they supposed.

29. On our way returning, we were saluted by several little girls with Salaam, sahib; salaam, sahib.

Who are you? we asked.

Girls. We are school girls and live here.

Can you read?

G. Yes, yes, responded several voices.

Where did you learn to read?

G. In Bombay; in Miss F.'s school.

Do you go to school now?

G. No, sahib, there is no school here.

Is there no one to teach you?

Several raised their hands, and giving them the usual significant shake replied, Nobody teaches us now.

We fear you will forget to read unless you have a school.

G. What can we do?

At our request they repeated the commandments and portions of Scripture in the hearing of a number of seapoys, who were assembled to hear the conversation. They confessed in the hearing of their parents and others, that the idols of the heathen are vain, and that Jesus Christ is the only Savior of sinners. May they live to love him in sincerity and in truth. We supplied these little girls with such tracts as was deemed necessary, and invited them to call on us in the morning when we should have time to converse more with them.

31. Left Bhewndy this morning for Lonar, a small village about seven miles distant, which we reached at seven o'clock. The road to this place was rough and hilly. Gardees cannot pass here. We stopped at the house of the patel, the head-man of the village. The house, like most of the Hindoo houses in this part of the country, is constructed so as to accommodate the cows, and calves, and fowls as well as the family. We occupied the cows' apartment, they being turned out during the day. We had an opportunity this morning of seeing the family at their devotions. The females of the family having prepared their frugal breakfast, informed the men that it was ready. They immediately arose from the floor, on which they had been lying at their ease for hours, and after washing themselves, assembled in the corner of the house, the farthest from us, for their morning worship. This consisted in the mere repetition of the word *Ram*, *Ram*, connected with beating, for about five minutes, a rude family drum. This being finished, they daubed a little moist powdered sandal wood, and red paint on their foreheads, breasts and arms, and then sat down to eat. On going towards them they all said "Go away, don't come here—you will pollute our food." We asked, why do you beat the *tontom* before eating. They replied, "This is our god." But have you no other god? They then showed us a little box containing sandal-wood dust, and

said, "These are all the gods we have." A hoop, with a piece of sheep-skin stretched over it, and a box of sandal-wood dust, are the gods of this poor family! Truly gross darkness covereth them. Before leaving them we told them of the only true God, even our Savior Jesus Christ, and urged them to throw away their idols and pray to him alone. After they had finished their breakfast, we asked them how often they eat during the day. They said twice;—once at eleven o'clock in the morning, and again at night,—we are poor people and cannot afford to eat oftener than twice a day. They also said that they always prayed to their gods before eating. While the Christian cannot but pity the ignorance of these benighted people, he is constrained to admire in them the disposition to acknowledge God (oh that they knew the true God!) as the author of all their mercies. Their conduct in this particular reproves many a professing Christian. We had a few of the villagers assembled in the verandah of the patel's house, to whom we made known the gospel of Christ. We distributed but few tracts, not being able to find many readers. There is no school in this village. There is one temple dedicated to Hunooman. The people seem to be poor.

[To be continued.]

Ceylon.

LETTERS FROM GIRLS IN THE FEMALE CENTRAL SCHOOL.

THE letters which follow were written in the Tamul language by the girls whose names are affixed to them, and addressed to those patrons in this country, by whom they are supported. The letters were translated into English by native young men educated by the mission. The first is dated September 24th, and the second, September 27th, 1833.

DEAR BENEFACRESSES—I request you will be pleased to take a perusal of the following few lines, which will give you a short account of the Central School, of which I am a member, and of my own situation. I was born of heathen parents, in the village of Cocho-ville, in the district of Jaffnapatam, in Ceylon. My father was taken away by the cholera. After some months it was the sovereign will of the Almighty to bring me up to this Central School, to

furnish me with every worldly advantage, to inculcate the holy and true word of God, among many fables or false religions, to teach me the way of salvation through the medium of Jesus Christ the only Son of God, to teach me how to read and write my own language, and the English language, some parts of arithmetic, geography, and needle-work. This is quite contrary to the custom among the Tamul families. I thank my dear benefactresses, because you have felt so anxious and done so much as to have me educated both in spiritual and worldly sciences. I praise my Savior Jesus Christ, who had chosen me out of many, many poor girls, by giving me spiritual knowledge, by cleansing my heart, and by accepting me as a member to his church in July 1832. Mrs. Winslow, who had the care of the school, is gone to her silent tomb; she died on the 19th of January, 1833. This is a thing of sorrow to us the Christians. I am glad to state that the kingdom of Christ prevails, and that it will soon spread out through the island, though some wicked men try to prevent its course. I am sure Christ will soon destroy the army of the devil. The number of the scholars are fifty-two; twelve of them are members of the church. Several others are applicants for admission. Some others seem to feel something about salvation, but few others are young both in age and in Christian knowledge. Ten or twelve were married and left the school in past years. They follow their husbands in doing good to their perishing countrymen in their respective villages.

What shall I say more? Though I am now destitute of parents, I am quite comfortable, because I do and will receive favors of you, my best parents, which those even cannot afford to bestow. Some wicked men have appropriated to themselves the property which my parents had left behind them for the use of myself and my younger sister. In whatever way I may suffer loss, I am sure I shall not become a loser, if I am on the side of Christ. I firmly believe that God will not forsake those who are his children. Moreover, I request you would be pleased to pray for me and especially for my poor sister, who is in the midst of heathen friends.

I would count it one of the best enjoyments of the world, should I see the faces of you my well wishers; but it being impossible, I hope to see you on the right hand of God in the day of judgment. There I trust we shall meet

together and enjoy the presence of our Redeemer.

I am, dear benefactresses, your
most obedient humble servant,
CAROLINE E. SMELT.

DEAR BENEFACTORS—I beg you will read my short letter which I write through the mercy of God. I was born of heathen parents in the parish of Tillingham, and was taught to worship the dumb idols which they worship. While this was the case, I was, by the grace of the Almighty, admitted into this school, and enjoy numberless benefits, which I ascribe to your charity, and with all my heart thank you. By the entrance into the school, I was so fortunate as to find out my Creator and the true religion which he has established, and to seek my Savior Jesus, who is the only Redeemer, and to repent of my sins and join with the church in January last. Now I praise my Savior, who has chosen me out of the perishing natives, cured me from the sickness of sin, and saved my soul, lest it should fall into the fire of hell. Here I am taught to read and write my own language. Now I am attending to the translation of arithmetic and geography, to read and write in English, and to do needle-work. For all these improvements I am under obligation to your kindness, and pay my best thanks, saying God will reward you. It is sad to state that our kind Mrs. Winslow, who took care of this school, departed this life on the 14th January last. I am glad, hearing that three or four missionaries are coming to do good to this island. Moreover I am glad to write that Christianity prevails in the island, though the army of Satan try to fight against it. Many people are struck with the truth of the Christian religion, though they have not yet embraced it. Fifty-two girls are studying in the school. Twelve of them are become members of the church; some are candidates, and some seem to be serious. My parents and my sisters are alive. Two of my elder sisters were formerly educated in the school and became Christians—both of them were married with Christians. Another one, who is older than myself, is still in the school with me. She also is a member of the church. Two younger sisters are with my parents; others have died. My mother being sick for several years placed her faith totally upon the heathen gods, expecting to be restored to health through their favor; but finding no success, expecting she became worse, she has al-

ready determined not to worship nor serve them, but concluded to serve the only God, and to walk according to his precepts. I have some evidence that she tries to be a Christian. I therefore request you will be pleased to pray for her, that she may exert more and more, and finally become successful; that my father and my younger sisters, with their parents, may become Christians; and that four, who call ourselves Christians, may grow in hopeful piety, and become useful to our perishing neighbors. I hope, if I am the child of God, to see you in the next world, where we shall be praising the glory of the holy God forever and ever.

I am your humble servant,
HARRIET L. LEWIS.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING.

BESIDES maintaining his large school at Athens, Mr. King endeavors, by making tours through the adjacent country and islands, to disseminate the Scriptures and religious tracts, and promote the cause of education generally in various parts of independent Greece.

From Athens to Syra.

Sept. 11, 1833. Towards night Mr. Riggs and myself left for the Pyreus. On arriving there we found a boat for Syra, and immediately engaged our passage on board of it. At about three o'clock the next morning, we set sail, and at about eight we arrived at a little port beyond the temple of Minerva at Cape Sunium, and came to anchor in order for the captain to take in a cargo of wood. After having taken some refreshments, I went with Mr. Riggs and six or eight Greeks, to see the ruins of the temple, about two miles distant, as we judged, from the place at which we anchored.

On the steep bank of the sea, and at an elevation of about 300 feet, stand the ruins of the ancient temple. From this elevation we looked down upon the sea, slightly ruffled by a gentle breeze, with here and there an island rising out of its surface, in the midst of which boats were gliding beautifully along, and as we extended our view, we see at a distance on the right the main land of Attica, and the Peloponnesus—and on the left, Long Island, Zia, etc.; and on the south the sea extended as far as the eye could

reach. The scene was to me truly grand. To those who accompanied us, I made a few remarks on the greatness of the Almighty, who holds the sea as in the hollow of his hand, and who takes up the islands as a very little thing. All that remains of the temple are twelve marble columns still standing, and the ruins of others thrown down. Time has much injured the marble, which is slowly wasting and giving a mournful evidence, that all human grandeur must go to decay. "They shall perish,"—"but thou shalt endure."

At about four, P. M., we went on board and set sail. We had a tolerable breeze, and on the 13th, at about five in the morning, we were safely anchored in the harbor of Syra. Here we were most cordially received by Mrs. Hildner, whose repeated and pressing invitations to make her house our home during our stay at Syra, we could not refuse. Here we also found the Rev. Mr. Robertson, who had left Athens a few days before us.

After breakfast, Mr. Ralli, a Sciot, and friend of mine, went with us to introduce us to Prof. Bambas, who received us in a most courteous and friendly manner, embracing me in the Oriental style, and said, "Now no longer by letters." "No," said I, "but face to face." With him we had a long interview, and conversed on a variety of subjects, connected with education, and the state of Greece. Though I had formed a high opinion of Prof. Bambas, from descriptions I have had of him from different persons, still I was not at all disappointed in him. His manners are very mild and winning and his countenance attractive. Previous to calling on him, I found a letter from him to me, stating, that he had decided to listen to the calls of his countrymen, and remain for the present at Syra, as director of their school and teacher.

Towards night we went with Mr. Robertson up to the old city, and to the church on the top of the mountain, on which the city is built. When near the top, we saw several persons, who were apparently occupied in carrying stone for the rebuilding of the church. I asked them if they could read? One of them said, "Yes." I then offered them a copy of the ten commandments. He replied, "We do not wish for learning." We bring stones for the building of the church of St. Peter, and he will by and by come and carry us to heaven." At least I understood him to say so. On reaching the church, we found several priests, who were Latins or papists, and

on asking them why they were rebuilding the church, they replied, that it was too small. One of us asked them, in what language they performed their services, and they replied, "In Latin," adding, they also said prayers, sometimes, in Greek."

While going down the mountain, a boy, came running after us, and asked for a tract. I gave him a copy of the ten commandments, which he took, and retiring a little distance, he stopped, turned round, held up the tract, and tore it in pieces with the greatest apparent contempt. He was probably sent by the priests, or, at least, had been previously well trained by them. I afterwards offered one to a clerical person, and he refused to receive it.

Hydra—Spetsia.

21. Went to see the building which was erected for Lancasterian schools in the time of Capodistrias. It is a large building, but remains unfinished, and unoccupied. In the afternoon we went to see two schools. In one were about twenty scholars, and in the other about sixty.

23. Called on the priest and the eparch, who seemed friendly and kind. The priest is a married man, and has a church of his own, that is, his own private property. Near the church we found a small school, in which we distributed some books. There are in Hydra fifty-two churches, in which service is daily performed, all of which are private property, and have but one priest to officiate in each. Most of the priests are married. There are five or six monasteries, which are public property. The two schools which we visited on Saturday, we furnished with books.

We left Hydra for Spetsia, where we arrived in about three and a half hours. On arriving, we called on Mr. Orloff, to whom we had a letter of introduction, and who received us with great complaisance, and introduced us to the abbot, who at once offered us his own room for our lodgings. With him we spent the night. Here we met the oconomos, or principal priest of the island, and also the teacher of an Hellenic school. We passed the evening in a very pleasant manner. At the close of it, we read a portion of Scripture, and had a prayer in Greek. The abbot and others were present and seemed pleased.

24. The abbot went with us to the Hellenic school, where we heard some of the scholars recite, or rather take a

lesson in Thucydides and Plutarch. About forty scholars are in the school. After having seen the Hellenic school, the *oekonomos* went with us to the common schools. One of them was a very good one, and I addressed the scholars in it at some length. In two of the schools we distributed some copies of the ten commandments and promised some more.

There are at Spetsia fifteen churches, each church having its priest, and only one. Out of the fifteen priests, eleven are married. Returning to the monastery, several persons came for books. Some purchased, and to some we gave gratis. The *oekonomos*, I was told, belongs to one of the best families in Spetsia, and is connected by relationship with about two hundred families. As we were about leaving, he gave us letters for the abbot of Cranidi. We were much pleased with our visit to this place, and I should have been willing to remain a little longer. Before leaving Hydra, a man there remarked to us, that the people of Spetsia were wild—that at Hydra they were a little tame. But I was much pleased with the Spetsiotes and happily disappointed in them.

We left Spetsia, and in two or three hours we arrived at the port of Cranidi. The custom-house officer received us into his house, and gave us his best room; prepared a supper for us, and treated us with great politeness. Before retiring, we had the reading of the Scriptures and prayers in Greek, and the family was present.

25. We went up to the village of Cranidi, which is about one hour distant from the harbor. On arriving we called on the *demagerontes*; then we went to see a girls' school, or rather a school of about sixty scholars, consisting of boys and girls, and taught by a woman from Crete. To some of the best of the scholars we gave copies of the ten commandments, and afterwards left some books for the school. Next we visited a school, consisting of about 45 scholars, taking their lesson in the open air. Then we went to see the school-house, erected in the time of Capodistrias, now without teacher or scholar. The building is large and beautiful, and nearly finished.

At Cranidi are eight churches and twenty priests.

Returning to the harbor, our host prepared us a dinner, of which we partook, and after having sold and distributed some books, we set sail for Napoli. We had left books with the *demage-*

rontes for the schools. Before leaving Cranidi, I ought to say, that all the people seemed happy to see us, gave us a hearty welcome, and we felt, that our journey had been thus far altogether prosperous.

Argos to Athens.

Oct. 2. Yesterday we came to Argos and I called on Mr. Spanopoulos, who said that he had conversed with Mr. Psyllas, and that we must have a permit even to distribute books gratuitously; and that in order for the Minister of the Interior to give a permit to sell books, some place must be expressly mentioned, and that no general permit could be given.

7. We took horses for Corinth, and set out from Napoli.

On arriving at Charbati, (near the site of the ancient Mycenæ, the city of Agamemnon,) we found lodgings in a miserable hut, one of the best houses, however, in the place. The weather was cold, and we had a fire kindled in our hut, which was without chimney, or floor, and through which the wind whistled in every direction. While our things were being arranged, I walked with a man of the village, who said he recollected my coming there in 1828. On seeing some persons setting by the side of a hut, I asked them if they had no schools in the place. They said, "Neither school nor priest." What, have you no priest? "No." Well then, said I, after I have taken something to eat, come to the place, where I am staying, and I will read to you from the words of our Savior. In the course of an hour many assembled, men, women, and children, and I took the Scriptures and began to read from Christ's sermon on the mount, and to expound. All listened with the greatest attention and apparent interest, and I spoke till I was weary; and then Mr. Riggs read and made remarks for a while; and I again resumed making remarks, and then proposed to unite in prayer. Several voices responded "Yes, yes." So I offered a prayer with them and gave the benediction. This was to me an interesting season. It did not occur to me at the time that it was the first Monday in the month, and the hour of prayer for many who love Zion.

8. I awoke, and we arose and got our breakfast. About five o'clock I went with Mr. Riggs to the tomb of Agamemnon, (so called) and the ruins of the city of Micenæ. They are about forty min-

utes walk from Charbati. Our visit was short. At about eight we were ready and moved on, and passed through the straits of Dervenaki, and at about twelve we arrived at a Khan, where two men who accompanied two English travellers not long since, were assassinated. It cannot be more than an hour and a half or two hours distant from the place where the Nemean games were celebrated. At about three, P. M., we arrived at Corinth. The whole of the way is quite solitary and well fitted for thieves. We put up at a khan, or kind of inn, kept by a native of Zante. Being cold and fatigued I was glad to find any sort of a resting place.

9. We engaged horses to go to Calamaki, but as they did not come till late, we decided not to go till the next morning. There is no school of any sort at Corinth. A school-house, began by Capodistrias, or in his time, remains unfinished. The place seems but little better than it was five years ago, owing to the depredations committed by the soldiers during the civil commotions which arose after the death of Capodistrias.

10. We arose at an early hour and proceeded to Calamaki by way of the village, which Dr. Howe attempted to establish on the isthmus. There are now, I believe, only four families residing there, and they appear very miserable. At Calamaki we took a small boat for Megara, where we arrived too late in the evening to go up to the city, and so were obliged to remain on our little boat during the night.

11. We went up very early to Megara, and on arriving we found one of the priests, with whom I was formerly acquainted. He took us to his house, offered us wine, etc., went with us to the eparch, and seemed in all respects very friendly. There is here no school. The eparch is attempting to establish one. In the place are about 300 families. The place is fine, the water good, and the mountains around covered with wood. Leaving Megara, we proceeded by boat to Eleusis, where we were received with open arms. We found the school, which not long since we supplied with books, slates, and pencils, doing very well. The house where the school is kept is small and dark, but the teacher seems attentive to his business, and the people are preparing, or intending to prepare soon, a better place. Having seen for a few moments the school, we went to our lodgings, and then went to see the antiquities of the place, which are ruins of an old aqueduct, and of the

temple of Ceres. Our lodgings were at a private house, which consisted of one room only. After supper, we had the reading of the Scriptures in Greek, with the family, and a prayer also.

12. On the morning we went to the school and heard some of the scholars recite their lessons. For my own part, I was much pleased, and think the school cannot but be useful. Our Scripture histories are taught in a very excellent manner. We then set out by land for Athens. In about one hour, during which time we rode over a plain, we came to a salt brook, which flows from a salt lake, separated only by a narrow neck of land from the sea, and elevated only a few feet above it. We soon entered the mountains, though our road continued quite level and good, and in three hours we came to an old church, where is a well of fine water. Proceeding a little further we saw the Acropolis of Athens; and at a little past noon we arrived at our homes.

13. Sabbath. In the morning, I went to the Lancasterian school, and expounded a part of the 21st chapter of the Acts. In the afternoon at my house I preached in Greek, from Luke xii, 27.

15. In the morning, I went to the Gymnasium, read a portion of Scripture, and said the Lord's prayer. There are now about eighty scholars in the Gymnasium.

22. We received a permit from the Nomarch to sell books, and made out a long list of about sixty different kinds, on which he put his stamp, and which must be at all times subject to his inspection.

27. Sabbath. I expounded in the Sunday school the 22d chapter of Acts. In the afternoon, I preached from Hosea v, 6. "They shall go with their flocks and herds, to seek the Lord; but they shall not find him; he hath withdrawn himself from them." The object was to show that there was danger that God would withdraw from us—not assist us in time of need—or leave us wholly to our sins, and to everlasting punishment—and the importance of seeking him while he may be found.

29. Mr. V. spent the evening with me, and showed me a curious document, which he found some years since on Mount Athens. It was a letter of indulgence signed by the patriarch of Constantinople and twelve bishops, (the whole synod,) and given to a monk on Mount Athens, in March 1816, stating "that by the power given unto them to bind and lose, his sins were all pardoned,

of whatever kind or nature, they might have been—if he had disobeyed God, broke his commandments—despised Jesus Christ—had been an Atheist, etc. etc. they were all pardoned, both for this world and that which is to come; and that even should he be under the censure or excommunication of any priest, bishop," etc. etc. I wished to take a copy of it, but he did not like to let me have it.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS.

Tour in the Peloponnesus.

THE principal object contemplated in the tour during which the subsequent portions of this journal were written was the distribution of the Scriptures and tracts among the people, and supplying such schools as might be found destitute, with suitable school-books. The tour is the same as that noticed in the journal of Mr. King. The selections made from the journal of Mr. Riggs generally refer to other topics than those mentioned by Mr. King.

Sept. 12, 1833. Left the harbor of the Piræus, and at sunrise were near Cape Sunium. We improved the opportunity to visit the remains of the once magnificent temple of Minerva Sunius; and I am now writing on the craggy cliffs in front of the temple, on which Plato is said to have occasionally discoursed to his disciples. If scenery has power to inspire sublime emotions or sentiments, the philosopher had in this respect every thing which he could desire. The entire coasts of Attica and Argolis in sight, and the islands of the Ægean scattered in various directions, were sufficient to render the scene beautiful. The dashing of the waves at the foot of the rocky promontory, I should say three hundred feet in height and nearly perpendicular, could not fail to render it grand. The enchantments of art too were added to those of nature. Twelve columns of the temple are still remaining. They are of the Doric order with sixteen flutes. But the white marble of which they are composed is much decayed; so that the actual circumference of the columns is not perhaps, in some places, more than three quarters of what it originally was; while the dull limy appearance of the exterior shows that the process of disintegration is still going on. Only a small part of the entablature remains. The walls supporting the terrace which formed the

court of the temple, and which we judged to be about two hundred feet square are also of marble.

Returning in the afternoon we gave a copy of the ten commandments to each of our companions, six in number, who seemed to be interested in our conversation. During our whole walk we saw nothing resembling the habitations of man; and were informed that no village exists within the distance of three hours.

Syra.—We took an early opportunity of calling on professor Bambas, and were much gratified with our first interview. He is unusually mild and affable, as one would easily judge from the cast of his countenance. We spent about two hours with him. As some of his countrymen were present, the conversation turned upon various topics. His remarks appeared extremely judicious, and were listened to with manifest reverence by his countrymen.

In the afternoon we walked to the old town which is situated in the rear of the new town, and on the declivity of a very steep hill. The valley which separates the two towns, and which is about half a mile in width, is not seen from the lower town; so that the two appear to be one, and, especially from the harbor, present a very fine appearance, the buildings seeming to rise in regular succession from the water's edge to the summit of the hill, perhaps two miles distant.

On the top of the hill is a Latin monastery, and nearly all the inhabitants of the upper town, about 5,000 in number, are Roman Catholics. As we were ascending the hill we offered the ten commandments to several persons whom we met, but no one would receive them. One man replied to the offer, "*We do not wish letiers*"—a reply but two characteristic of the Romish church. How unlike the earnest desire for books which is ordinarily manifested by the Greeks! It is indeed lamentable to observe the effects produced on Greeks by a connection with the church of Rome.

Hydra.—21. Called, in company with Mr. King, on the venerable Admiral Miaulis. He received us very politely and conversed freely respecting the state and prospects of the country. The present population of this island he estimates at 15,000. Hydra has suffered much in consequence of the diversion of its commerce. Many of its houses are now deserted in consequence of this. The greater part of the large vessels of the Hydriots were destroyed during the war

In consequence of this the extensive carrying trade, which they formerly had, is now in the hands of others. Deprived of their commerce, they are compelled to seek a livelihood elsewhere, for their island, naturally a barren rock, does not, within itself, afford the means of subsistence to its inhabitants.

In the afternoon we visited two private schools. One of them contains only about twenty scholars, the other nearly sixty. A number of scholars in the latter appeared to have made very commendable progress considering the great deficiency of books, of which there were only three or four (in the modern language) in the school. Both the teachers stated that they have for a long time received little or no wages. They continue in their employment, in the hope of receiving assistance before long from government. We engaged to furnish them with the most necessary books.

There is no public schools in Hydra.*

22. Both the above-mentioned teachers called at our lodgings and we supplied them with Testaments, school-books, and tracts. One of them remained while we had reading of the Scriptures and prayer.

Spetsia.—24. In the morning visited the schools. These are four in number, constituting probably a better supply than is enjoyed by most places of the same size in Greece. As in Hydra they are all private schools. One is a school of ancient Greek, and contains forty scholars. One is on the Lancasterian system, and has about seventy scholars. The other two are taught according to the old system; viz. by the exclusive use of the Psalter and church-books, all in ancient Greek. To one of these, as well as to the Lancasterian school, we gave books, which were thankfully received. The teacher of the other professed himself very desirous of reading our books, but said that the parents would not consent to give up the old method. The

oeconomos, (principal priest of the island), who accompanied us, very promptly replied to this teacher, saying that "A teacher should guide the parents in respect to the books to be used by their children, and not, for the sake of pleasing them, adopt a system which he himself confessed was a bad one." He afterwards gave it as his opinion that the teacher had said those things merely as a covert to his own prejudices.

We were happy to find both the abbot and the *oeconomos* apparently so liberal and so friendly to us and our cause. The latter gave us a letter of introduction to the abbot of the monastery of Cranidi, a town of about 5,000 inhabitants, situated in Argolis, nearly opposite Spetsia, which we visited.

Oct. 1. Rode out to Argos, where we spent a couple of hours. There is no public school, and the private schools are of a very inferior order. To this latter remark there is, however, one exception, a Hellenic school, taught by a priest, who appears to exhibit a commendable diligence in the midst of various discouragements. We found him in a little dark cottage, with no floor but the earth, and no furniture but a wooden stool, and a miserable bed separated from the ground by the fragment of a carpet. His books were piled in one corner. This was his dwelling and school-house. He has less than twenty scholars.

During this tour, the law of the Greek government was proclaimed, placing certain restrictions on the circulation of books, and requiring that a license should be obtained from the Minister of the Interior. This law was supposed by some of the officers of the government to have no reference to books distributed gratuitously, nor to any books, except those treating on political subjects; but the minister to whom the charge of the execution of it was entrusted, regarded it as applicable to books of every description, in whatever manner circulated: nor did he feel at liberty to give a general license for the circulation of books in any part of the kingdom, but made a special license necessary for each district where the sale or distribution might take place.

We had previously distributed, chiefly at Hydra, Spetsia, and Cranidi, sixty-four copies of the New Testament, twenty-seven of the Psalms, two hundred and forty-one school-books of different kinds, and between seventeen and eighteen hundred tracts.

*The mistake has been made by some intelligent and pious travellers in Greece, of overlooking the private schools. We had indeed been almost discouraged from our contemplated tour of the Peloponnese (one principal object of which was to supply the schools we might find with books) by the reports of several such persons, (not missionaries), from whose accounts we gathered that not more than two or three schools, besides those under the care of missionaries, were actually in operation in Greece.

The same view appears to be taken by many of the Greeks. On our arrival in Hydra we were repeatedly informed that no school existed in the place; and it was not till after making many inquiries that we ascertained the existence of those above mentioned. Substantially the same thing occurred also in other places.

We had received satisfactory information from various sources of the unsettled state of the country and the consequent danger of travelling. We had also observed that Greeks generally do not venture into the interior without armed guards. In consequence of these things, together with the above-mentioned hindrance to the distribution of our books, we resolved that it is inexpedient to prosecute at present our intended journey in the Peloponnesus. Accordingly we determined to return to Athens by the first safe opportunity.

3. Called in the morning on the nomarch, Mr. M., and furnished him with a quantity of our books, which he had requested for the purpose of sending them to a school in Paros, his native island.

Dined with Mr. Tricoupi. Learned with much pleasure that he intends to distribute several thousand copies, of the modern Greek New Testaments, which have lately been sent as a present to the government from a Greek in Russia. Mr. T. will send them in parcels to all the provinces, to be distributed in part gratuitously, and in part to be sold at a cheap rate.

8. Early this morning Mr. K. and myself visited the ruins of Mycenae, about a mile distant. It is curious that the remains of this ancient city continue to this day as they were seen and described by Pausanias nearly seventeen centuries ago. The bass-reliefs over the gate of the citadel remain precisely as when visited by that traveller, only that the heads of the lions are broken off.

The tomb of Agamemnon, also mentioned by Pausanias, is about five minutes walk southwest from the citadel. It is a subterranean structure of conical shape, I judged about forty feet in diameter at the base, and sixty in height. It is built of hewn stone, and is probably three thousand years old.

At seven o'clock we were on our way, and between three and four, P. M., reached Corinth. Our road led through the narrow pass of Dervenaki, and is altogether impassable for any kind of wheel-carriage.

On finally emerging from the mountains, a beautiful scene was presented to our view. Before us was the Gulf of Lepanto, and the Parnassian range of mountains stretching beyond. On the left was the rich plain of ancient Sicyon; and on the right the extensive olive-groves with the plain and city of Corinth. A nearer view of the city,

however, reveals the dreadful devastations of war. Corinth is almost nothing but a heap of ruins.

Constantinople.

JOURNAL OF MR. DWIGHT DURING A TOUR ROUND THE SEA OF MARMORA.

[Continued from p. 249.]

Mr. Dwight was accompanied by Mr. Goodell. The object of the tour is thus stated—

The voyage was undertaken chiefly for the purpose of gaining information (of which we were before deficient) as to the population of the different towns and villages on the coast, to ascertain the number of Armenians and Greeks, and to see if there are any openings for the establishment of schools. With the results of our inquiries you are herewith presented, and if we are not able to do much at present, yet I think something may be done, particularly at Rodosto, which is the most important place we visited; and at any rate, we have now the whole ground before us, and know very well what can be done and what cannot be done.

The Sea of Marmora (the Propontis of the ancients) is a beautiful expansion of the waters of the Bosphorus as they pass on towards the Dardanelles. It is more than a hundred miles in length, and, in the widest place, about fifty in breadth; and is of immense advantage to the inland commerce of Constantinople, contributing much at the same time to the beauty of the city.

July 26, 1833. At half past twelve we touched at Kanos, having passed the villages Banadas and Koombaghias, and a small monastery in the village of Oochmak-desesy (flying valley).

At Kanos there is no harbor, and a heavy surf rolling in upon the beach, made it difficult to approach with our boat. Coming to anchor, therefore, at a little distance from the shore, we effected a landing on the backs of our boatmen, and spent an hour in making inquiries and taking our frugal meal. This village, the villagers themselves told us, consisted of from four to five hundred houses, though from its appearance I should not imagine that it contained more than half that number. It has, however, five churches, and twelve priests, all of them Greek. They have, also, a Hellenic school. We noticed,

near our landing place, large piles of wood, which we supposed might have been brought here to be shipped for Constantinople. We soon found, on inquiry, however, that this wood was to be consumed in the manufacture of *rakee*, a sort of brandy, very common in these countries, large quantities of which are manufactured in this place. The adjacent country, also, produces a considerable quantity of wine. At half past one we once more set sail, and soon passed Hora, a Greek village of about six hundred houses, where there are six churches, a monastery, and a bishop. Here large quantities of brick and tile are manufactured—the shore being lined with kilns for some distance. The country is extremely beautiful and fertile in grain and in the vine.

In two hours we were opposite the village of Murefde, the proper residence of the old Greek bishop we saw at Rodosto. It is said to contain one thousand houses, all of which I believe are Greek. One hour more brought us to Ereklesty, another Greek village, where a fresh northerly breeze took us, which carried us rapidly on in our course. It gradually increased until at last it came in such strong gusts that our fragile bark could scarcely bear up under it. We therefore put into Shar-koy, or more properly Shehr-koy, (*city village*) where we spent the night. Near our landing place we found a man in the Frank dress, who, as soon as he ascertained we were in search of lodging, conducted us to his own house—a ruinous old building, with little to recommend it, except the apparent cordiality of our host. He proved to be a papal Armenian doctor, formerly a resident of Constantinople. He gave us the best that his house could afford, and all in a spirit of great kindness.

This village is reputed to contain about one thousand Greek houses and one hundred and fifty Mussulman. There are three Greek churches and from twelve to fifteen priests. The number of mosques we did not ascertain, though we counted three minarets from the water. The Greeks here are occupied largely in the manufacture of their favorite articles, wine and rakee. They have a school on the old plan, but we sought for one in vain on the Lancasterian system. When we inquired if they had such a school, we were answered in the affirmative. We soon went in search of it, and were conducted to a miserable house, or rather hovel, where we found a filthy looking man to whom we were referred as the teacher. He, it seems,

had visited a Greek Lancasterian school in Smyrna, and becoming interested in the system, he procured a set of cards and endeavored to establish a school in this village. With all his efforts, however, he could not succeed, and he complained to us loudly of the universal indifference, and even opposition, of his Greek neighbors to the system. From what we heard and saw, it was evident that the fault was on both sides. The man had undertaken to conduct a school, without any adequate knowledge of the system, and without any apparatus. He had no appropriate room, no seats, and indeed nothing, except the printed cards just as they came from the press, and of course not in a fit state to be used. And, on the other hand, the people were ignorant and uninstructed in the subject of education, and of course not prepared to go forward in the matter and help the man out of his difficulties. An enlightened and active teacher, with a proper knowledge of the system, would soon put things in a good train, and probably a large school would be gathered.

27. We reached Gallipoli at half past eleven, A. M., and immediately dispatched to the head priest of the Armenians a letter of introduction, with which the vartabed at Rodosto had politely furnished us. After a little delay, we received an invitation from the priest to take up our lodgings at his house, which is situated in the precincts of the church. We soon found that we had to do with a shrewd and rather humorous man. He was in fact the best read and the most thinking *priest*, I have ever found among the Armenians. He has in fact become a sort of vartabed, as his wife is dead, and according to the laws of the Armenian church, he is no more permitted to marry. This is the first instance of the kind I have seen, and the old priest confirmed what we had before heard on this subject. He said, in answer to our inquiries, that if a priest marries again after the death of his wife, it is not considered a sin, but, merely, by this course he lays aside the priest's office and becomes a layman again. "Even bishops, in our church, sometimes marry," said he; and he then referred to the case of Dionysius Carabet, without knowing that we were acquainted with him, saying that if he were to come and make him a visit, he should give him a hearty welcome.

Gallipoli is situated on the European coast at the entrance of the Dardanelles from the sea of Marmora. It is commonly called by the Turks Galibooloo. Its

ancient name was *Kallipolis*, (beautiful city,) and it is spoken of by Strabo as being a small town included in the district of Lampsakos, though on the opposite side of the Hellespont, about forty stadia distant.*

The city at present contains from three to four hundred Turkish houses, eight or nine hundred Greek, one hundred and twenty Armenian, and about the same number of Jewish. The Greeks have six churches and a proportionate number of priests. They never have had a Lancasterian school here, and the reason assigned was that they are too poor; although they are able to build and decorate most profusely, churches and altars, even beyond their actual wants. The Armenians have one church, and a school in the same precincts, on the old plan. The priest seemed much gratified with an account of the new system of instruction, and requested us to send him a copy of the cards, which we promised to do after they shall be printed. The Armenians here are the first we have found who speak only Turkish.

The rocks near Gallipoli, are of a peculiar formation and appearance. They are entirely composed of small shells, so closely cemented together as to form a very hard substance, which is a common building material in the town.

These rocks appear to have been thrown up from the bottom of the sea by some terrible convulsion, and immense fragments of them are piled one upon another in the utmost confusion. In a valley opening upon the sea, is a grotto held sacred by the Mussulmans, as having been the oratory of a sainted dervish.

28. We were awaked this morning by a thundering voice which proved to be that of the old priest who was preaching in the church adjacent to our lodgings. His preaching related as usual to money matters, and he seemed to plead the cause with the greatest earnestness. It seems that a priest had come from a poor village near Adrianople, to solicit aid for building a new church, and this was the subject-matter of the sermon. The church was so near our lodgings and the priest's voice was so powerful that we could hear almost every word of the sermon, and in all my travels, and in all my intercourse with the Armenians, this is the first instance in which I have heard a sermon from an

Armenian priest. Preaching indeed is not the business of the priests, and in this instance, as I have already related, the preacher is not strictly a priest, but a sort of vartabed.

After service we had an opportunity of seeing how charitable collections are managed by the Armenians. A regular subscription paper was opened, and every contribution was carefully put down with the name of the contributor. Even though it did not amount to more than four paras, which is less than one cent. In one instance a contribution had been received from a female of one hundred paras, (about 20 cents), and they had neglected to put it down at the time and were not able afterwards to ascertain the name of the donor. About this case they had much difficulty, and many words passed between them on the subject.

29. Although the wind was ahead and rather strong we determined to proceed on our way. We started in the morning; and after rowing up the coast a mile or two, we were enabled to cross with a sail. We reached Kemer before night, the distance from Gallipoli being computed at about thirty miles. Kemer, or as the Greeks call it, Kamarais, is a most wretched place, containing about thirty Turkish houses and as many Greek. There is one mosque and one Greek church with two priests. The situation of this village is in a pleasant and fertile valley, through which flows a small river, contributing to enrich the soil.

30. A strong head wind and a heavy sea outside, prevented us from moving, with our little boat to-day. We, therefore, spent the time in the village with an old Greek priest, who was in fact the village school-master as well as priest. His school consisted of only a few boys, and in fine weather he was in the habit of taking them up the hill to a retired place among the trees—a sort of academic grove—where he endeavored to convey to their minds the few ideas—and few indeed they were—which he himself possessed. Their chief occupation, however, seemed to be to read, in the usual monotonous and sing-song way, some books of the church, which they did with so loud a voice that they could be heard in almost any part of the village.

31. Our impatience led us to start this morning though the wind was still high. After buffeting the waves for three hours, we were very glad to put

* The Greek stadium was about 16,811 yards, so that the width of the Hellespont at Gallipoli, according to Strabo, is about three and three-quarter miles.

into Shahmely, where we were obliged to draw our boat upon the shore as there was no harbor, and a heavy sea was rolling in.

This village is even more miserable than the last, inhabited wholly by Greeks, amounting to about forty families, all of whom are poor and filthy, ignorant, and wretched.

The wind subsided so much by mid-day that we were able to proceed; so we launched our boat and got under way at a quarter before one, P. M., bidding adieu to Shahmely without a single regret. In an hour and a half we found ourselves opposite Cape Kara-Bugha Boornoo, (Black-bull cape). From this cape we stretched across to the island called Arabadasy, (Arabian island), which we reached at a quarter past seven, P. M., having rowed the whole distance. This is one of a cluster of islands, lying south of the Marmora, and west of the peninsula of Erdek—the ancient Kyzicos.

In Arabadasy, where we stopped, the village has thirty or forty Greek houses, a few Mussulman, one church, one monastery, and one mosque. We could not learn that any Lancasterian school has ever existed here. We feel, therefore, that it is particularly desirable that some suitable person should be sent by us from Constantinople to visit these different islands for the purpose of establishing schools on this plan. The island of Marmora, on which there are several Greek villages, should by no means be neglected.

The people here seem enterprising and in good circumstances, and no doubt they would encourage the establishment of schools, were the subject properly presented to them.

Aug. 1. We left Arabadasy at seven o'clock, A. M., and after passing two or three islands of the cluster already mentioned, we reached the northwestern point of the peninsula of Erdek, where we touched at the village of Kharaky. Here are from 120 to 130 Greek houses and two churches, but no school. At half past twelve we proceeded on our way. The coast here is very bold and rocky, raising sometimes to a very considerable height. This rugged and barren scenery was now and then broken by a ravine of a fertile appearance, in which grain is cultivated and also the vine. At the foot of one of these ravines, in a small cove, we found the village of Langada, where we stopped for the night. The people are all Greek, except a single Turk who is a sort of steward to the ogha who owns the vil-

lage. We found this Turk tithing the grain as it was brought in from the harvest. One tenth of all the vegetable productions goes to the agha, and if afterwards they are carried to market at Constantinople, one eighth of the avails of the grain, and one tenth of other productions, is paid at the custom-house. Silk is produced here, though in small quantities.—The number of houses in this village was stated at from 60 to 70. There are two churches, three or four priests, and an old monastery.

Entering the gulf of Bandurma we sailed up towards its western extremity, where we touched at a village called Ermeny Koy (Armenian village) and procured an old Armenian for a guide. We then proceeded on to the very head of the gulf, where we landed at half past eleven. We now proceeded in search for the ancient Kyzicos, which was situated on the narrow isthmus which joins the peninsula with the main land. We soon found that if we had entered the opposite or western gulf, we should have landed nearer the site of the city.

Not far from this spot, but higher up, we found an immense pile of ruins in the form of a large square. At first view it appeared nothing more than a large square mound, flat on the top, and covered with fragments of marble, broken cornices, chapitres, etc., but on further examination we found that the whole was supported by huge stone arches, which are now considerably below the surface of the ground. There were some openings through which we were enabled to descend. The arches were constructed of large blocks of marble, and for the most part they appear as perfect as though they had just been formed. The whole structure seems to have been composed of marble. Was not this the magnificent temple spoken of by the Greek writers, the pillars of which were four cubits thick and fifty cubits high, each of one entire stone? That we found no remains of such pillars on the ground is no objection to such a supposition, for it is well known that the Turks have transported from Kyzicos, as well as from other ancient cities, to Constantinople, almost every thing of this description that was in a good state of preservation to adorn the royal mosque of the capital.

Ascending still higher towards the north, we came to a deep ravine running east and west, where we found the ruins of the large aqueduct, supported in crossing the valley by a double row of

lofty arches. The top of the highest arcade must have been from eighty to one hundred feet. We could trace with our eyes the line of the aqueduct for a considerable distance up the mountain. Not far distant were some traces of another smaller aqueduct crossing the same valley.

Our guide conducted us to what he called a church, which proved to be nothing less than the old amphitheatre. It was in the form of a full circle, perfectly regular, hollowed out from the side of the hill, and I should say could not be less than three hundred feet in diameter at the top. Its sides are now completely covered with earth and vegetation, so that the circular seats are not visible, though I have no doubt that a slight excavation would bring them fully to light. I descended to the bottom through what appeared to have been the ancient gate-way, and there I found the first row of seats, of cut stone, fairly above the surface.

We spent some hours in wandering over the ruins of the once splendid city, where now not a dwelling for human beings can be found, except here and there a temporary lodge for the wine dresser. Here the din, and bustle of business have been heard, the songs of mirth and the clangor of war. Here, armies have met, thousands of hearts have beat high with anxiety, or have sunk with terror, and battles have been fought, and victories won, where now all is silent as midnight and motionless as the grave-yard. Temples and palaces have adorned this place by their magnificence and beauty, where now the laborer thoughtlessly drives his plough, or the ground is abandoned to the wild shrubbery of nature.

Kyzicos was reckoned among the first cities of Asia. It was situated on what was once an island but is now a peninsula. The island was united with the main land by two bridges, of which, however, no trace can now be discovered. From its situation it was an important military post, and easily defended, and therefore it was often made the theatre of war.

We visited only one other important place on our return to Constantinople, and that was Bandurma, which we reached in less than two hours, having had a strong head wind to encounter. This town is situated on the southern shore of the gulf to which it gives name, and nearly opposite Ermeny Koy, already mentioned. We were surprised to find here so large a place with such a bustling

air of business. It was, however, fair-day when we arrived, and that brought many people in from abroad. The population was stated to us as follows—450 Turkish houses, 450 Greeks, and 350 Armenians. There are six or eight mosques, three Greek churches, and one Armenian church, and three priests belonging to the latter. There is also an Armenian archbishop, to whom we had a letter of introduction from the patriarch's *wakeel* at Constantinople. We found him a very pleasant old gentleman and apparently very glad to see us. We gave him some account of the new system of instruction, in which he seemed interested. They have a school of one hundred boys and an intelligent and interesting teacher whom they procured from Constantinople.

Our friend, the teacher, accompanied by the head-man of the Armenians, a rich merchant, conducted us on a tour of observation round the town. The Armenian church is a mean edifice, the floor of which is sunk below the surface of the ground. Our attention was attracted by the stones in the church-yard, with Greek inscriptions, lying side by side. They told us that two bishops were buried there, and that they had brought these stones from Kyzicos, as they found them ready carved to their hands.

I could not help smiling when I saw on one of them, an image of Hercules, standing with his huge club in his hand—the idea was so ludicrous that an old heathen god should thus be brought from the ruins of his own temple, perhaps, where he had slumbered quietly for ages, and made to grace the sepulchre of an Armenian bishop!

We left Bandurma with the strong impression that something should be attempted there by way of schools, as soon as the necessary cards should be printed. If the system is once fairly introduced into the Armenian schools at the capital there will be no difficulty in extending it to all the towns and villages in the vicinity, wherever a sufficient Armenian population is found. Bandurma is one of the most important of these places, on account of its large Armenian population, and we intended not to lose sight of it.

3. Passing by the village of Skamnio we touched at Yanyjeh at about eleven o'clock, where we remained an hour. This village is chiefly inhabited by Greeks, amounting to about 60 or 70 houses. They have one church and one priest, but are wholly destitute of a

school. There are besides some eight or ten Mussulman families.

We proceeded to a village called Koorshunlu, (lead village), which is inhabited wholly by Greeks, and contains about fifty houses and one priest, but is destitute of a school. We were told that sixteen of the houses here are occupied by widows, and indeed we found a large proportion of widows in all the villages on this coast.

We visited Armoodlu, a village containing seventy or eighty Mussulman houses and about twenty Greek. From thence we sailed around Cape Boz Boorun, (ill looking cape), and reached the village of Katurlu, containing not much less than 200 houses, all of them Greek. The villagers appear to be in good circumstances, and yet they have no school, which we tried to convince them was a shameful blot upon their character. They were very ready to acknowledge the value of schools, but they will probably do nothing unless a proper person is sent there to excite their interest and direct them how to proceed.

5. After a good night's rest we started at five o'clock and at eight o'clock we reached our families at Orta Koy, who were prepared to unite with us in acknowledging the merciful providence of God which had protected us in the house and by the way, during our separation, and which now permitted us once more to bow before the throne of unfailing mercy and renewedly to pledge ourselves—the servants unto death, of our Lord Jesus Christ.

Sandwich Islands.

LETTER FROM MR. WHITNEY, DATED AT WAIMEA, ON KAUAI, SEPT. 9TH, 1833.

Instruction of Teachers—Examinations—State and Influence of the Schools.

MR. Whitney, in his statements and remarks, refers to the island of Kauai only. After mentioning the ill health from which he had suffered, he proceeds—

I am now better, and able to preach three times in a week, attend a Bible-class on the Sabbath and another on Friday, have a school of one hundred teachers, with whom I spend two hours daily, five days in a week; this, together with pastoral duties, attending to the sick, and the miscellanies of the station, is my usual round of duties. I have just

completed my third tour of the island since the first of January last, examined the schools, and preached to most of the inhabitants assembled at the six places appointed for the examination. How long Providence will continue my health is doubtful, but I never felt more cheerful, happy, and contented in my labors. Mrs. Whitney superintends a school of one hundred and twenty children, conducted on the monitorial plan, and instructs the monitors two days in a week. Owing to ill health, she has been obliged to suspend her school during the three last months, but is now commencing anew.

Since the spring examination, there has been an increase of readers in our schools. There are now three thousand on my list, and from the account of the teachers, I have no doubt there are five or six hundred more who can read, but who for various reasons could not be brought forward at the examination. My manner of examination is to allow them to choose the book, which must be one equal in size to one of the gospels, and then point them to any verse or verses I shall select. If they can read it correctly, I put them down as readers, it being pretty good evidence that they can read in any book in their language. There is another class of schools, consisting of those in their a, b, c, and spellings, but as many of them are superannuated and otherwise incapacitated for making any advancement in learning, they are not taken into the account. The classification of these persons into schools may seem to be needless to one unacquainted with circumstances. It has an important bearing, however, not only on the state of morals among the people, but on their salvation. A Sandwich Islander, wholly unconnected with schools, is often looked upon by his neighbor as a person in no way concerned with religion; and too frequently he feels himself at liberty to practise the superstition of his ancestors. He can scarce even be brought within sound of the gospel, and if ever he hears, it is not for himself but for his neighbor, who is connected with a school. For these reasons, most of the inhabitants of the island are more or less attached to the schools. The call for books at present is greater than I can supply, and on the whole, the system of instruction was never more thoroughly in operation than at present. There is still, however, a lamentable indifference to learning in many parts of the island. The want of teachers well instructed, influential,

and enterprising men, is an evil to be removed only by time, patience, and persevering labor. We have two teachers for every school. They are with me alternately, four months at a time. While one is getting some knowledge of reading, writing, arithmetic, and geography, at Waimea, his associate is imparting a little of the same to his scholars in the place where they are located. In this way, and by the aid of the High School at Lahaina, and the blessing of God, I hope one day to see the people more enlightened, virtuous and happy.

Religious Meetings—Church—Moral and Social State of the People.

The attention among us to religion is not so great as it was a year ago, though sufficient to afford good evidence to the preacher, that his labors are not in vain. The assembly for worship on the Sabbath morning, varies from fifteen hundred to two thousand; in the afternoon of the same day it is somewhat diminished, as it likewise is on Wednesday. Some two or three hundred, formed into a Bible-class, on the verse-a-day system, meet every Friday afternoon. There are one or more Sabbath schools in almost every district, taught by the natives, except the one I have, consisting of the members of the church, and another taught by Mrs. W. But one person has been received to the church since October last. Two valuable members were drowned in March, on their passage to Nuhau in a canoe, and another has died; so that the whole number is now fifty. Of these, fifteen or twenty, among whom is our governor, have been more than a year at Oahu. The two members, who a year ago were under censure, have given pleasing evidence of repentance and are restored. No one has yet been excommunicated from our church. In the piety of most of the members I have great confidence, a few of them are devoted and valuable helpers.

Of the general state of improvement in morals, industry, and enterprise among the inhabitants of the island, I cannot say much of an encouraging nature. With the exception of learning and religion above mentioned, and the appearance of here and there a man and woman whose minds I would hope are enlightened by the Holy Spirit, almost every object which meets the eye is the image of wretchedness and heathenism. Justice has not indeed fallen in our streets, for alas! she never rose higher

than her knees, and is still a suppliant at the feet of despotism. Our rulers it is true have done things which deserve our praise and gratitude, and in some respects the condition of the people is meliorated; but the laws are often broken with impunity, though more frequently executed with a partial hand. In their revenue department but few improvements have been made. To adopt a system which philanthropy and enlightened policy might dictate, would be, in the minds of the chiefs, of doubtful termination. They have seen no example of the benefits of such a system, and cannot conceive how that, in giving up rights and privileges which they have been long accustomed to believe the richest legacy of their ancestors, they in the end are to reap an advantage. Hence that oppression which maketh a wise man mad is received in sullen silence, or with secret murmurs, and borne in servile compliance. Every attempt at individual enterprise and improvement is crushed by the hand that should cherish and support it. To hold up encouragement to a common native of obtaining private wealth, and living in easy circumstances, while such a state of things exists, would be received as a thing altogether unknown, unexpected, and unworthy of his belief. The improvement of the people, therefore, in the arts and usages of civilized life does not keep pace with our reasonable wishes and expectations. But for the cupidity of those whose interests are suffered to be promoted by involving the rulers in debt, we might hope for some advancement. Their debts, however, rest like an incubus on the energies of the nation, and at present there is little prospect of an alteration for the better.

To conclude, though we have trials and difficulties which stand in the way of immediate and complete success, yet the triumphs of the gospel we have already witnessed in what has been achieved in these islands, as well as the promises of God and the development of his merciful providence in other parts of the world, forbid a desponding thought. But, insulated as we are, we need your advice, sympathies, and prayers.

Choctaws.

OBITUARY NOTICES OF DECEASED CONVERTS.

Mrs. Williams, in a letter dated September 15th, 1834, has communicated the following ac-

count of two of the members of the church at Bethabara.

Tunnupinchuffa.

This name is doubtless familiar to many of the readers of the *Missionary Herald*.^{*} In the year 1827, while the whole nation, (with perhaps a very few exceptions among the pupils of our schools,) was still wrapt in pagan night, and led captive by Satan at his will, the subject of this notice was hopefully converted to the Christian faith. He was a full-blood Choctaw, then about fifty years old, and in no way distinguished from the very lowest class of his tribe. Poor, indolent, filthy, intemperate, grossly ignorant, and superstitious—his conversation, with the abundant fruits of it exhibited to the last, cannot but be regarded as an instance of infinite condescension, love, and power. For several months did he stand forth alone among his people, a butt of ridicule for some, and an object of pity in the estimation of others. His prayer was still in their calamities, and their reproaches fell harmless at his feet. Ever ready to take an active part in our religious meetings, which he did with meekness and gospel simplicity, he began to exert an influence, especially among those who were observers of the change in his whole deportment. In his daily walk and conversation were exhibited the principles of that religion he professed, and the sincerity of his faith. How did he rejoice, when he realized in the conversation of many of his countrymen, an answer to his fervent prayers in their behalf. I would not repeat here the particular notices of this man, that have been already made public, but would merely add a few facts and remarks.

He was among the first emigrants to this country, and not by any means one of those that suffered least by it. I am this moment reminded of his feelings in anticipation of his removal to this country, as expressed in an address forwarded by me and afterwards published. *Miss. Herald*, vol. xxvii, pp. 18 and 19. The sufferings which he then anticipated have been realized in excessive fatigues, exposures, and losses by the way; and since his arrival, in hunger, sickness, and death in his family. And what would have been enough to shake the constancy of many professors even in a Christian land, he has experienced the sad apostasy

of some of his children, neighbors, and friends. Still did he hold fast his integrity, and adorn the profession he had made. Living ten miles from the station, and being much of the time sick himself, we met him seldom. However, when able, he would go three or four miles, and conduct religious meetings on the Sabbath, with a little handful of believers, who looked up to him as to a kind of patriarch among them. Unable himself to read, he was particularly desirous to hear others read the sacred pages, that he might get instruction to communicate by his voice to others. For this express purpose he has several times come to the station; or if he had other business, yet he must beg a little more of *ubba anumpa hohitopa*, (beloved word from above), so that he could meditate on it and tell it to his people next Sabbath. His memory was so retentive that he seldom gave an erroneous account of what he had heard. I have heard him repeat the substance and nearly the precise words of a whole chapter, and comment upon it, as he proceeded, much to the edification of his hearers. An original hymn of his composition, with a tune of his also, set to it, was published in the first edition of the Choctaw hymn-book. The second edition contains another, both of which were taken from his own lips.

Some months ago he was elected, and ordained an elder in the church, the duties of which office he discharged with propriety and fidelity, so far as opportunity and strength permitted. In the summer and autumn of 1833 he suffered a long and painful illness, which he bore with patience, trusting alone in God for help. Until then he had employed Indian doctors for himself and family. But now he lay and committed himself to God, who at length raised him up. He, however, continued rather feeble, and on the 25th of June, 1834, after a short illness, in which he was mostly unconscious of surrounding objects, and unable to converse, he was sweetly released from all his sufferings here below. Peace to his memory.

Ilahoyo.

She was a full-blood Choctaw woman, with a family; obtained hope of an interest in Christ after her arrival in this country. She was baptised and received into full communion with this church in November 1832. She moved in a humble sphere, but exhibited to all with whom she was conversant, an example of meekness and patience under compli-

^{*} See notice of him in volume xxiv, pp. 262—284, and volume xxv, pp. 252, 260, and 321.

cated sufferings. Being afflicted with great bodily distress and weakness for about a year before she died, she was seldom able to get to the house of God. At our sacramental meeting in March last, she was present, being brought on blankets laid in a wagon. I visited her occasionally after this, when the following conversation passed between us.

May 15. "I have exceedingly desired that some one would pity me, and give me something to alleviate my sufferings; but as there seems to be no help for me, I have concluded to lie down submissively. I wish to be fully prepared for death."

I asked her if she still continued to pray. "I do, indeed," was her reply. Do you hate sin? "I do hate it, and wish to be free from it. I am thinking which would be better for me, to live, or to die." She being unable to attend at our communion season in June, I went in a day or two after, by special request, and administered the ordinance of the Lord's supper to her and a few others, assembled on the occasion, at her own house. It was a solemn season. During the interview she expressed perfect resignation to her sufferings; and remarked, "Had I my choice I would rather die than live; but not my will, but that of my Heavenly Father, be done." I inquired if she felt it to be perfectly right that she should be thus afflicted. "Yes, it is right—I do think it is right." She said, also, "I wished to receive the sacred bread and wine once more, and be altogether ready to die." Do you trust entirely in Jesus? "True, indeed; Jesus alone is all my trust. In him I am happy; I have no fears." Not many days after this, I called and found her fast failing. I said, your Heavenly Father has not taken you yet. "No; he has not taken me yet. Oh that he would take me this day! Oh that he would take me! Oh that he would take me!" Does Satan disturb your peace? "No, he does not hurt me yet." I assured her that he would not, indeed could not, while her soul was stayed on God. Does your heart seek God earnestly? "Yes; it does seek him: I want to go this very day, and find eternal life. I seek and desire him to come for me; but he has not yet arrived."

She had several young children around her. I asked, Are you willing to leave your little children? "Yes; let them remain here, because they still live; let them remain, while I go; and then if they follow me, and arrive in heaven, let me see them there. I have left them long ago." (Meaning that she had given

them up, or become willing to leave them some time ago.) You then leave them in the hands of God? "Yes, I do." Do you feel prepared to die? With peculiar emphasis, "I am all ready." Is it because you think Jesus has cleansed your soul, and forgiven your sins? "I do think so." You feel then that you have no abiding place here on earth? "Yes; I do not wish to remain here."

Just about to leave her, I knelt down and commended her to God in prayer; and then took her hand, bidding her, as I then thought, a last farewell. She looked up and reciprocated the salutation very affectionately—saying, "My brother, you, whom God has made his messenger, have hitherto come to me with his word, and his ordinances. To-day I leave you, and go hence. I have no fears; I am happy, O my brother." I was permitted to see her once more before her departure, and asked, "Do you think your Heavenly Father is about to call you?" "I do, and I desire it greatly. I want him to come this night, and take me to himself." Does any thing disturb your peace? "I know of nothing. Who is there that would injure me while dying?" I spoke of Satan's enmity, which would induce him to weary the believer when dying, if permitted, or not restrained. She then used a forcible expression to show her abhorrence of the grand adversary. "I loath him, I will destroy or overcome him." Your hope is still alone in Christ? "Yes, wholly. I meditate on him, and call upon him in prayer. I used also to sing; but now my breath is almost gone, so that I cannot sing." Does your heart sing? "My heart keeps on singing continually. I have no earthly comfort whatever, but I look for joys above. My trust is in my Jesus, until my breath is cut off."

I read to her a part of the 10th chapter of John, with which she seemed interested; and after commending her again to God in prayer, departed to meet her no more on earth. She had her coffin prepared some days previous to her decease, and used to look upon it with perfect composure, as she lay near it, waiting until her change should come. Her happy spirit was released from its frail tenement July 23d, 1834.

On these cases Mr. Williams remarks—

Who that has the least conception of the value of an immortal soul, can possibly regret the expense and sacrifice attending the Choctaw mission, since its establishment fifteen years ago? Sup-

posing that one of this dear people has, by its means, been rescued from the cruel bondage of Satan and finally obtained the felicity of the heavenly state—though there be but one such—who, I ask, would say that any thing is lost? What a gain rather should we say, not only to that redeemed soul, but to all who have contributed in any way to the support of the mission, and the furtherance of the work. But are there not many, yea many within my own observation, who have left behind them their dying testimony in behalf of that gospel which has lightened up their passage to the tomb. Not unto us, not unto us, O Lord! but to thy name give glory forever and ever.

Osages.

OBITUARY NOTICE OF THE REV. WILLIAM B. MONTGOMERY AND HIS WIFE.

THE mournful intelligence contained in the following paragraph was communicated by Mr. Redfield, an assistant missionary at the Union Station, under date of August 25th, 1834.

It has become my painful duty to inform you that our beloved brother, Rev. William B. Montgomery, is no longer among the living. He died of cholera on the 17th instant, in twelve hours from the attack. This pestilence had been for some time in the upper Osage towns. On the 14th it broke out in the Hopefield settlement. Mr. Montgomery with great promptness waited on the sick and administered to their wants until he himself was attacked. They sent to Union for me, and though I went with all haste he was gone before I arrived.

A Frenchman by the name of Beatt (who has an Indian family and is one of the settlers), was the only assistant Mrs. M. had through her husband's sickness. His unremitted exertions to save the poor Osages who were falling around him proved too great. In the midst of his endeavors for their temporal and spiritual good, he was taken from among them and from his earthly labors. The messenger of death came suddenly and unexpectedly, yet it found him with his lamp trimmed and burning. He died a most triumphant death. "Oh," said Beatt, "I never saw a man die so happy as that man." Soon after the attack he exclaimed, "Can it be that in less than twenty-four hours I shall be walking the streets of the New Jerusalem!" "I know," said

he, "in whom I have believed." He left messages of love to his missionary brethren all around, exhorting them to fidelity and perseverance in their work. To the Osage missionaries he said, "Tell them not to give over the Osages, and not to count any sacrifice too great for their salvation."

This is truly a mysterious dispensation in divine providence. Just as our dear brother had so far completed the Osage language as to be able to translate and to communicate to them in their own tongue, he was called away. We can only say, the Lord hath done it. Sister M. is wonderfully supported under this sore bereavement. She returned with me to Union.

Mr. Redfield adds—

A subject in which Mr. Montgomery took a deep interest was a weekly concert of prayer for the Jews, to be held on the Jewish Sabbath. He had long wished to write a piece to excite Christians every where, bowing round the family altar, in the closet, or in social prayer-meeting, to remember the dispersed Israelites, who on that day assembled to read Moses and the prophets, that the Spirit of all truth might enlighten their eyes to behold the Lamb of God of whom Moses in the law and the Prophets did write. I present this to the public as his dying prayer, that Israel might be remembered in concert throughout christendom.

Mr. Montgomery was a native of Danville, in the State of Pennsylvania, and was a member of the first mission family sent by the late United Foreign Missionary Society to the Osages of the Missouri. He with his associates departed from Pittsburg on the 16th of April, 1821; and after undergoing much hardship, exposure, and suffering, during a tedious passage of nearly four months on the Ohio, Mississippi, Missouri, and Osage rivers, they arrived at the place of their destination, near where the Harmony station now is, on the 2d of August following, having lost by death four adults and five children from their number, either on their way, or during the first three months after their arrival. Among those most deeply afflicted by these bereaving strokes of divine providence was the subject of the present notice, who was called to weep over his wife and infant child before he entered on his labors among the heathen.

Mr. Montgomery had spent the last eight or nine years at Hopefield and Union, employing a large portion of his time in acquiring a knowledge of the Osage language, and reducing it to writing. In accomplishing this object he had made much progress, and with some aid from one of his associates, Mr. W. C. Requa, he last spring completed an elementary book, embracing also translations of various portions of Scripture, the first book ever written in the Osage language. But he was not spared to see the fruit of this portion of his labors among these benighted Indians; just about the time when the last sheets were passing through the press at Boston, the author was arrested by the messenger of death, and closed a life marked by simplicity and purity of Christian character, and great diligence and zeal in the missionary work.

Since receiving the foregoing letter, the following from Mr. Redfield has come to hand, adding another to the catalogue of those whom the Savior has called from their missionary labors to their everlasting rest.

In my last I announced to you the death of Mr. Montgomery. I have now to say that Mrs. Montgomery is likewise gone. She died of the bilious remittent fever on the 5th of September, after a sickness of nine days. The Lord has called her away. Two days before her death I told her I feared she could not recover. She said, "I do not expect to. In my dear Savior have I trusted in life; in him I trust in death. I am perfectly calm, and was willing my dear husband should be spared the trial of burying a third wife. He is gone and I follow."

Her sufferings for the last thirty-six hours were great; but as her end approached, she ceased to breathe and sunk quietly into the arms of death. Let us try to be submissive to the will of the Lord and be humbled before him in view of his dealings with us. The call is truly loud, "Be ye also ready."

Mr. Redfield adds some statements respecting the sickness among the Osages at Hopefield and the Cherokees in the vicinity of Union.

The sickness around abates but little as yet. Sixteen have died in the Hopefield settlement, mostly of cholera. I have not heard that it has spread any farther. Numbers, however, are carried away by fevers. A Cherokee man died

here yesterday by fever, who came to obtain medicine. In my own family we have been well, except one of my little boys, who is now recovering. Fevers this season have been difficult to manage, and uncommonly malignant. Our place has formed a sort of hospital for the sick. The people finding that I could not go much abroad, have brought their sick here. I am very much worn down in trying to help them. Two physicians might have found constant employment here this season. When one lived here, the people seldom employed him; now that he is gone, they seem to have the utmost confidence in our prescriptions for their sick, and in our medicines.

Indians West of Missouri.

EXTRACTS FROM A LETTER OF MR. BYINGTON.

Early Missionary Labors among the Indians.

MESSRS. Kingsbury and Byington, according to the direction of the Committee, spent the early part of the last summer in visiting some of the bands of Indians residing near the Mississippi river, north of the State of Missouri, for the purpose of ascertaining their condition and the expediency of establishing missions among them. They subsequently proceeded up the Missouri river, beyond the western limits of the State of that name, to visit the tribes in that quarter, with the same object in view. In the course of their travels they passed through portions of the country near the junction of the Missouri and Kansas rivers, recently assigned to various Indian bands removed from within the limits of the United States. Some of these bands are remnants of tribes which once occupied the Atlantic coast of the Middle States; and which, after having been removed to the interior of the States of New York, Ohio, Indiana, Illinois, and the eastern portion of the Arkansas territory, have at length reached this remote point, where it is most gratifying to know that Christian privileges have followed them.

On the subject of converting the Indians to Christ, the question is often asked, indicating discouragement, if not despair, "Where are the fruits of the labors of Elliot, the Mayhews, Brainerd, and other eminently holy, and as was then supposed, successful missionaries among

them?"—It surely, however, cannot be a cause for despondency, that Indians converted by the instrumentality of missionaries who died a hundred years ago, are not at this day among the living. We trust that they now constitute a part of the general assembly and church of the first-born in heaven. It ought not to seem strange that Indian tribes, only a small portion of whom were converted and partially civilized, or sufficiently enlightened to appreciate the advantages of education and Christianity, who have been almost constantly the objects of the white man's fraud and oppression, and who have been driven out of the limits of the civilized and Christian community, kept just before the overwhelming wave of the white population settling westward, and continually exposed to the corrupting example and influence of a border population, should not have maintained religious institutions among themselves. The churches must charge to the account of their own negligence or abandonment of the work, that they have seen so little fruit from the labors of those missionaries of apostolical spirit, just referred to. Successors were not sent to carry forward and finish the work which they begun;—to instruct, enlarge, and perpetuate the churches which they gathered; or to prepare books, establish schools, and use other means for promoting their intellectual improvement. A vine was planted, a choice vine; but it was overtopped and choked by thorns; and while no man dug about it or watered it, or even visited it to see whether it bore fruit or not, it withered and died.

The following interesting account of a single family descended from David Brainerd's church, was addressed to a Christian friend, and has been kindly forwarded for this work.

Relics of early Indian Churches.

I have, here in this part of the world, found some of the children of David Brainerd's church-members. My heart has been so full ever since I found them, that I have hardly thought of any thing else. And this morning, I resolved to return to the house and sit down and give some account of them.

Last Saturday I went to a missionary station in the Shawnee nation, situated a little above the mouth of the Kansas river, and about a mile and a half from the river, on the south side. A two days' meeting among the Shawnee and

Delaware Indians commenced on this day. Full a hundred Indians assembled. They were well dressed, and they behaved well. Many of them appeared to be serious. Mr. Kingsbury, and Mr. Pixley, late of the Osage mission, were there also. Two Methodists, and a Shawnee Indian addressed the people at the first meeting. At the second meeting Mr. Kingsbury and myself addressed the Indians through interpreters. We told them about the Choctaws and our labors among them. They were quite attentive. After the meeting closed, I walked a few steps and spoke to an old Indian woman, who spoke good English. I inquired of her concerning her origin. She said she belonged to David Brainerd's people. This at once roused up my heart to make many inquiries. At her side sat her sister, also a member of the church. Both could read in the Bible, and both had kept their Bibles through all their wanderings. Their father and mother and grandmother were members of David Brainerd's church. These two women became pious about twenty years since, under the preaching of Isaac Wab-e, who was a disciple of Sampson Occum, at Brothertown, in the State of New York. When they were quite young, their father, Jacob Shikit, left the State of New Jersey, and removed to New York. The children yet remember how he prayed in his family. They spoke much of their grandmother, who often prayed with them, and when she prayed, Catharine, one of the sisters, said, "I would look to see if I could see any body. But I could not see any one." I asked Catharine if she had ever seen any trouble. "Oh yes," she replied. Have you ever seen the time when your children have cried for something to eat, and you had nothing to give them? "Oh yes; when we lived down on James river, (which is a branch of White River that empties into the Mississippi,) we had hard times; we had to go 150 miles to buy corn, and we had no preaching." Did not you almost forget the things of religion and your hearts become cold? "Oh yes, my heart died;" and here she spoke at length. Elizabeth then spoke of her troubles, when she was on a journey of 900 miles from the State of New York, and while passing along on the south shore of Lake Erie her husband died with the Lake fever, leaving her with six small children, and the youngest two days old. "I thought I never should get through my troubles, but the Lord helped me: I did not forsake him." She now

has a son who is pious and prays in his family. His mother lives with him. These two old women were well dressed, spoke good English, and seemed to be very happy, as now they live where they can attend religious meetings. They sustain a good religious character among their acquaintance. Their children have attended our mission school at Harmony. Think of this, and see how the Lord provides for his people, for their children, and for children's children. A school was established at Harmony, in the Osage nation, to educate the grand children of David Brainerd's church-members! Several of the children are hopefully pious.

I also inquired about Brainerd—what did your grandmother say about him? "He was a young man: he was a lovely man: he was a staff: he was a staff to walk with. He went about from house to house to talk about religion. That was his way. He slept on a deer skin or a bear skin: he ate bear meat and samp. Then we knew he was not proud. He would come to my grandmother's and say, 'I am hungry; make haste.' Then she would take down the kettle, and he would eat. But some of the people did not like him, and said what has this white man come here for? we don't want him here, and they told him to go off. When the Indians assembled to dance and have a feast, he would go there also, and go away in the bushes and pray for them. And then some said, 'We do not want this white man here; let us make way with him.' But others said, 'No, we will not kill him.' After a while they found that he was an honest man, and then they would do any thing he said." I then asked her why Brainerd

died so soon, as he was a young man. "My grandmother said, he had not been used to our way of living, so cold in the winter, sleeping on skins and on the ground. He went to New England and died of the consumption." I then told her where and how he died. "After his death his brother John came to our people. He died in Deerfield in New Jersey. He was in doubt when he was about to die, and one Indian woman went and talked to him." Which did your grandmother like best, David or John? "David, she liked him best." I could tell you much more, and must add what a girl residing in a missionary's family, said of these women one day to her mistress, "I think these old Indian women have meetings enough now. When they lived on James River they always were talking about how much they wanted meetings; and when the Sabbath came, they would gather up all their children and have a meeting by themselves. No one ever went to see what sort of a meeting it was; but they always had their meetings on Sundays."

I give you as near as I can a literal statement of what I have heard. I spent Saturday and the Sabbath at the meeting, and had several opportunities to converse with the women. I seemed to be nearer, at least, to Brainerd as a laborer, than I ever expected to be. I had often inquired for the remnants of his flock. And now I saw them. Truly my heart was full. I saw the goodness and faithfulness of God. These two were the only persons belonging to Brainerd's people at this place. There are others at Green Bay. I design to go and see Catharine and Elizabeth in their own cabin.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

FROM a report of the mission for the year 1833, contained in the *Missionary Register*, the following paragraphs are taken.

General View of the Mission.

When taking a retrospect of this year, which is now closing upon us, we find cause to mourn and cause to rejoice. Our mission has been evidently favored with many tokens of God's mercy: His blessings were experienced,

both in general and particular, for which we desire to praise his holy name. Several events, however, occurred, which pained our minds, caused many an anxious thought, and called forth many a devout prayer to the Lord. But after all, we must say, *He hath done all things well.*

Number of Laborers.—There remain nine Europeans, who continue their labors, bearing the heat and burden of the day.

One native assistant was appointed during the year; while the painful necessity occurred, of removing three from the Society's service, on account of improper conduct. One native schoolmistress was called away to the enjoyment of uninterrupted bliss.

There are now, three clergymen, three catechists (schoolmasters), two native schoolmas-

ters, eleven schoolmistresses, and thirteen native assistants, employed by the society; and who have a great field of labor assigned to them, as will be seen by the subsequent remarks.

Course of Labors.—The attendance at divine service on Sunday, amounts to fully 3,000 in number, who assemble at eight different places of worship, to hear the word of Christ preached to them: 445 communicants need the tender care of their pastors and spiritual guides: 282 religious inquirers are instructed in the salutary doctrines and precepts of the gospel: 12 seminarists are in the Christian institution, at Fourah Bay, to be educated as native teachers and assistants to the mission. The day, evening, and Sunday schools contain, in the whole, more than 3,000 scholars: the greater part of them are but tender plants, who claim our particular attention, so that they may be trained up in the fear and nurture of the Lord. Among the latter, we count 99 liberated African boys also, whom his honor C. L. Melville, Esq., acting governor, placed under our charge in September last.

Estimated Results.—As to the success of the endeavors of the missionaries, it must be observed, that a rapid progress of civilization and Christianity can hardly be expected to take place among a people very degraded, ignorant, and, for many years, addicted to evil and superstitious habits. Taking this into consideration, it must be owned, to the praise of the Lord, from whom every blessing comes, that much good has already been done in this colony. The regular and numerous attendance at public worship, in most of the villages occupied by the society; the great number of adults, who are not merely desiring the form of Christianity, but inquiring after the truths of the gospel; the general desire of parents that their children should be educated, many of whom cannot be admitted into school, as the number of laborers is inadequate to the number of scholars already admitted; and the interest taken by the people in the society's cause; are marks of improvement, which shew that those frail men who have been employed in the work, have not labored in vain, nor spent their strength for nought. They have cause indeed to believe, notwithstanding their trials and discouragements, that the Lord is about to make this desert rejoice and blossom as the rose.

Though the missionaries had to concentrate their small force, some years ago, into a very limited portion of the colony, relinquishing several stations which were under their charge, yet, in fact, the number of individuals to whom their labors are directed continues comparatively the same, or has rather increased, as may be observed by the following statement:—

Totals in 1826, when 12 stations were occupied, compared with totals in 1833, when eight stations were occupied.

	1826	1833
Congregations,	3,015	3,046
Communicants,	443	445
Scholars,	1,652	1,773

Notice of some of the Stations at Kissey.

The average attendance at divine service on Sundays is 600, and on week days 400. There were not so many attending at the commencement of the year. A gradual increase was perceived at different times, which might, perhaps, be attributed to the admonitions given to the people by the missionary laborers, when they visited them in their houses, or when other opportunities offered. Comparing the number of attendants to the population of the place, which amounts to 1,936, and dividing them into three distinct religious parties—Christians, Mohammedans, and heathens—it affords some satisfaction to the mind, to see that the greatest party attends at Christian worship, at least on Sunday morning. There are 117 communicants (by mistake reported in last Quarterly Report, 111), and 63 candidates for baptism, connected with the station. It cannot be matter of great surprise, to hear that there were some among such a number, who, by their conduct, brought a disgrace upon the cause of religion, and consequently were suspended from church. Were our friends at home perfectly acquainted with the Africans; were it considered, what they were in their own countries, to what habits inured, how brought up and established in vice by the force of example, and how surrounded they are by many temptations, it would rather appear a matter of surprise to see that any one of them proves faithful to the Lord, than that one turns away from him.

There are 385 colony-born children receiving religious and other useful instruction at school, in which they advance very rapidly indeed. The good effects of it are not now discoverable to our eyes, that is, to such a degree, that we could state of any of the children that they were religiously impressed, and had given themselves over to the great Friend of children; but we labor in hope, knowing, that the time will come, in which the Spirit of the Most High can apply their acquired knowledge to their several circumstances, and render it a source of much good to their immortal souls.

The Register contains the following statements, some of them of a painful, and some of a cheering nature, taken from the journals of the missionaries, and characteristic of the habits and circumstances of the people.

Attachment of the Natives to Greegrees.

A man who had received the sacrament for several years, and against whose character nothing material could be said, was still living in much darkness of mind, and destitute of the light of the gospel. His crime appears the more odious, when we look at the malignity of his intention, for the accomplishment of which he took refuge under superstition or the powers of darkness. He endeavored to get the loan of greegrees (charms) from others, in order to spoil the heads of two men, one a communi-

cant, who, he said, took his bread or service from him. When he was examined, he tried to deny every thing; but could not continue to do so, when witnesses stood before him; and then he only pleaded in defence, that it was not his intention to kill them. A few days afterward, he came to me, saying his heart troubled him much, and his case had not been well settled; that the witnesses had told lies of him; and that he only inquired for greengreases in order to cure his cough, and not to hurt any body. I was anxious to make him understand that the one was as sinful as the other; but it did not seem that he saw the truth of it. I am sorry to say there is great reason to fear that many, even of the communicants, when they or the members of their families are sick, have recourse to such things; and, like Ahaziah, king of Israel, send to Baalzebub, the god of Ekron, as if there were no God in Israel, no helper and healer to be found in our God.

Improving State of the Communicants and Candidates.

Much has, at different times, been said of the sordid motives which have induced persons to apply for Christian baptism. That many persons have applied from improper motives, few, at all acquainted with missionary labors, especially in Africa, will be disposed to deny: this, however, though, to every friend of such labors, a source of regret, ought to be none of disappointment: it is what might naturally be expected. Many followed our Lord, *not because they saw the miracles, but because they did eat of the loaves and were filled.* It cannot, however, now be said, that the poor Africans have any prospects of worldly emolument held out to them, from their attachment to Christianity: each has to support himself and family, without any pecuniary aid from government or any other quarter. They being thrown entirely on their own resources for a supply of all their temporal wants, we would the more readily hope that those who are seeking admission to the privileges of the church are sincere.

Mr. J. Weeks relates the following very affecting instance of the anguish experienced by an old backslider from God.

I cannot forbear mentioning the observations made to me, one evening, by one who had wandered far from God (which much affected me), after I had offered a few remarks relative to the nativity of Jesus Christ. He gave vent to his troubled mind, by saying: "I don't know what to do. Last Sunday you told us a book will be opened, and another book, with an account of all our sins, will be opened; and then you told us about the bottomless pit. When I consider what Jesus Christ has done, what has been done by the Church Missionary Society, and how many have given their lives for us poor souls—I remember thirteen missionaries who have died in this country (here he recited their names)—and when I consider how I once eat of that bread, and drank of that cup, and afterward fell away from God—

I cannot tell what to do. My heart, last Sunday, was so full when you preached, that I was ready to get up and cry out in the church; but then I thought I should only trouble all the people. Oh! what shall I do?" Here he could no longer contain himself, and burst into tears, to give vent to his grief. When a little revived, he added, "God bless the missionaries! I know Mr. Bickersteth—God bless him! and God bless Mr. Pratt, and all the good people of England, for sending to us poor sinners the gospel!" I encouraged him to hope for pardon for all his many sins and backslidings, through the atoning righteousness of Jesus Christ. He is one of the first liberated Africans landed at Sierra Leone. May he obtain the freedom of the Son of God! and then he shall be free indeed!

MISSION OF THE CHURCH MISSIONARY SOCIETY IN TIMMANI.

Journal of Rev. C. L. F. Haensel.

FROM the notices respecting the Timmanis, contained in the journal of Mr. Haensel, and the introductory remarks in the Church Missionary Record, from which these extracts are copied, it appears that they are a tribe composed of pagans and Mohammedans, occupying a country back from the coast of Sierra Leone. These statements of Mr. Haensel will afford some information respecting the condition of the native tribes and the prospects of a mission among them. The Timmanis, however, appear to have felt something of the influence of the Sierra Leone colony.

Nov. 10, 1833. On landing at Magbeli, I was led into the presence of the old chief presiding over this town, Pa (father) Suba. He was barefoot, under the piazza of one of his houses, dressed in a wide, short pair of trousers, with a blue-and-white country cloth thrown round his body, and a red cap on his head. His white beard would make him look more venerable, if he did not wear it twisted together into a little tail. His countenance is well formed, and there is a pleasing appearance of benevolence upon it.

He ordered a room to be vacated for me, in a house close to his own. This room I occupied, with my interpreter: my canoe-men, and numbers of other people who had business in the yard, had to pass through it backward and forward: visitors began to pour in, to inquire what the white man had come for; and thus a scene opened which was far from suitable to the sacred day which had begun. I then caused Pa Suba to be informed, that I had not come for trade: I was a minister. I would tell him what I had come for; but this day was Sunday: it was not right in a minister to talk of business on that day, but to pray. I said I did not like a number of people to come to me to-day: to-morrow I would talk

with him. Upon this, he prevented, in a great measure, the visits of his own people. I was called upon by several persons belonging to Sierra Leone, who reside here for purposes of trade. To them I proposed a meeting for divine service, to which they gladly consented; and, as Fa Suba offered us the use of the Bari, (town-house), we availed ourselves of his kindness, and met at ten o'clock in the morning, and at five in the evening, for Christian worship. Pa Suba, Alimami Kabba, and other chief men of the town, had the curiosity, or the regard toward the profession of religion, to attend in the morning.

Alimami Kabba speaks sufficiently good English for common conversation. He testified the utmost astonishment at finding that I could write his name, his brother's, his deputy's, and my own, in the Arabic character; and when he had received these proofs of my learning, he went his way, holding up both his hands with wonder; and his deputy, and the armor-bearers, and a gazing multitude, joined in a chorus of "Ah! ah! ah!"

My interpreter is not a little proud of a master who fills the great men of his country with surprise. The visitors being numerous, according to the custom of the country, which allows of every body coming to see the stranger, and lounging round his piazza as long as they please (for they seldom think of the value of time), I hear a continued repetition of the characteristics which distinguish me above the common run of strangers in this country. "He drinks no rum, no brandy, no wine; does not trade; wants to teach the people Timmani book, not English book, not Arabic book, but Timmani book." My Timmani studies are somewhat enlivened, but, at the same time, not a little interrupted, by the presence of so many visitors. Every thing about me is marvellous to them. While my interpreter gives them an account of me, they open their mouths wide with wonder; and when that feeling rises to its height, they cover the opening thus effected with both their hands: but when I have pumped my interpreter for a Timmani sentence, and written it down on paper, and then read it off with a lucky pronunciation, they all, in unison, burst out into a loud laugh.

13. A Mohammedan schoolmaster having given me a call, I returned it, for the purpose of seeing his school. He is a stranger, having come from the Mandingo country to this for trade, and has about six scholars of his own nation with him. Each of them repeated the task, which he had committed to memory, with great vehemence: it was most painful to hear one of them especially, who went on repeating, I should think, for a quarter of an hour, with the manner of a boy agitated by the dread of a severe punishment falling upon him instantly if he missed. When he did miss, he never stopped, but his organs of speech continued in violent agitation, repeating the last sounds over and over again with great rapidity, till he found the thread again; and then he went on. When they had repeated their task, each of them had a new one written on his board by the schoolmaster. The board is

whitewashed with common clay, and receives the ink very well. As the master wrote, the scholar followed with his finger, and pronounced the letter as soon as it was complete: this was remarkably pleasing: there was all the appearance of eagerness, on the part of the scholar, to see his task set. When the word was finished, the master pronounced it, and the scholar followed: when the task was complete, the master read it over three or four times, the scholar following. Then the scholar went and squatted down upon the floor, under the opposite piazza, and set to committing his task to memory. From sitting and leaning about in the dust and against the clay walls, the shirts of these boys, which were originally white, are very nearly of the color of the clay itself. It is not usual at all for Mohammedan schoolmasters, in this country, to see to the cleanliness of their scholars. Perhaps this is not the only country where dirty habits indicate learning. I cannot ascertain that these scholars are kept to any kind of work, except to bring wood daily.

14. In speaking of the suitability of a Timmani house for my residence, it is necessary to lose sight entirely of the idea formed from the suitability of a European residence. At the same time it is to be mentioned, for the credit of the Timmanis, that they have made a very respectable advance from the round African hut which the Landers have depicted under the name of Coogie (and which is here called "aseta luluk" house round), to a superior kind of building, which the Timmanis dignify with the euphonic appellation of Karesia. Of the latter kind is the one I have selected for my residence. It is built of rough sticks, in a square form, plastered over with clay; and is divided into two rooms of about twelve feet square each, with clay floors. The roof is covered with grass, and is rounded off at the lower extremity, projecting on each side so as to keep the rain off from the body of the house: in front it projects sufficiently to form a piazza, six feet at its greatest width. Each of the rooms has a clay bank, three feet wide, and raised two feet from the ground, along one of its sides, which serves for a bed-place and sofa. The piazza in front also has narrower clay banks, to serve as seats, with a couple of hammocks slung, to make it a yet more convenient lounge. There are two door-openings in front of the body of the house, and two narrow ones behind: windows are here a European novelty. Instead of doors, there is a frame-work of bamboo, filled up with a twisted material of a lighter kind: this kind of shutter is placed against the opening, and a stick inside holds it fast. The slightest push would break this fastening down; but it is said that it affords sufficient safety against depredation.

The absence of furniture is a very great inconvenience, especially that of a table. I have to sit on the clay bank, with my desk upon my knees, and in that posture to write. Nearly the only article of furniture in Timmani houses is a low inconvenient kind of stool.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-fifth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Reformed Dutch Church, in the city of Utica, N. Y., on the 8th, 9th, and 10th of October, 1834.

*Corporate Members Present.**

JOHN COTTON SMITH, LL. D. *President*;
STEPHEN VAN RENSSELAER, LL. D. *Vice President*;
CALVIN CHAPIN, D. D.
SAMUEL MILLER, D. D.
JAMES RICHARDS, D. D.
ALEXANDER PROUDFIT, D. D.
HON. WILLIAM REED,
HON. CHARLES MARSH,
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
S. V. S. WILDER, Esq.
DAVID PORTER, D. D.
GARDINER SPRING, D. D.
JUSTIN EDWARDS, D. D.
NATHANIEL W. HOWELL, LL. D.
NATHAN S. S. BEMAN, D. D.
THOMAS DEWITT, D. D.
BENJAMIN M. PALMER, D. D.
JOHN TAPPAN, Esq.
JAMES CARNAHAN, D. D.
BENJAMIN B. WISNER, D. D.
HENRY HILL, Esq.
ORRIN DAY, Esq.
His Honor SAMUEL T. ARMSTRONG,
NATHAN LORD, D. D.
REV. RUFUS ANDERSON,
REV. DAVID GREENE,
CHARLES STODDARD, Esq.

* The order in which the names of members and officers of the Board are arranged, is not perhaps of much consequence, yet it is desirable to follow some rule. Hitherto we have endeavored to follow the order of college graduation, and where that could not be, the order of age. But the facts are not always attainable with ease, and the rule therefore is inconvenient. Since the first sheet of the Annual Report, containing the names of corporate members, was struck off, the Committee have directed that the names of corporate members and of officers be hereafter arranged according to the order of election into the Board, or into office. This is done in the Minutes, excepting the names of the President and Vice President; and the rule will be observed hereafter, as being on the whole more practical. Where the elections were made in the same year, regard will be had as far as possible to age.

Honorary Members Present.

The following were present, belonging to the State of New York:

Rev. DAVID ABEEL, of New York city;
Rev. WILLIAM W. ADAMS, Hammondsport;
Rev. S. C. AIKIN, Utica; Rev. D. C. AXTELL, Auburn; Rev. ELEAZER S. BARROWS, Cazenovia; Rev. HENRY BENEDICT, Lansingburgh; Rev. GEORGE S. BOARDMAN, Watertown; Rev. S. W. BRACE, Skeneateles; Rev. JOHN C. BRIGHAM, New York city; Rev. SILAS C. BROWN, West Bloomfield; Rev. CALEB BURGE, Sandy Creek; Rev. S. W. BURRITT, Trenton; Rev. ALFRED E. CAMPBELL, Cherry Valley; Rev. ELIAS CHILD, Smyrna; Rev. ABNER P. CLARK, Augusta; Rev. GARDNER K. CLARK, Preble; Rev. NOAH COE, New Hartford; Rev. ROBERT W. CONDIT, Oswego; Mr. A. CROSBY, Cambridge; Rev. STEPHEN CROSBY, Penn Yan; Rev. R. MONTGOMERY DAVIS, Marshall; Rev. WARREN DAY, Geneva; AMMI DOUBLEDAY, Esq., New Hartford; SERENO E. DWIGHT, D. D., Clinton; Rev. A. D. EDDY, Canandaigua; Rev. CHAUNCEY EDDY, Utica; SILAS EGGLESTON, Esq., East Bloomfield; Rev. MARSHALL L. FARNSWORTH, Elmira; Rev. PINDAR FIELD, Apulia; Rev. JOHN FROST, Whitesboro; Rev. GEORGE W. GALE, Whitesboro; Rev. AARON GARRISON, Waterville; Rev. MOSES GILLET, Rome; Rev. CHARLES GOODRICH, Havana; Rev. BERIAH GREEN, Whitesboro; Rev. SAMUEL H. GRIDLEY, Perry; Rev. R. C. HAND, Gouverneur; Rev. J. A. HART, Cooperstown; Rev. ROBERT W. HILL, East Bloomfield; Rev. JAMES H. HOTCHKIN, Hector; Rev. BERIAH B. HOTCHKIN, Sanquoit; Rev. A. T. HOPKINS, Utica; Rev. LEWIS D. HOWELL, Binghampton; Rev. OTTO S. HOYT, Utica; Rev. LEVERETT HULL, Watertown; Rev. ORRIN HYDE, Fayetteville; Rev. EVAN JOHNS, Canandaigua; Rev. HIRAM KELLOGG, Clinton; Rev. EDWARD N. KIRK, Albany; Rev. JOSHUA LEAVITT, New York city; Rev. WILLIAM LOCKHEAD, Cherry Valley; Rev. LEWIS H. LOSS, New York Mills; Rev. A. M. MANN, Ithaca; Rev. J. H. MARTYN, Buffalo; Rev. SAMUEL T. MILLS, Peterboro; Rev. ELIAKIM PHELPS, Geneva;

Rev. DENNIS PLATT, Homer; Rev. JONATHAN M. ROWLAND, Union; Rev. E. SCOVILLE, Warsaw; Rev. AVERLYN SEDGWICK, Rome; Rev. JOHN SESSIONS, Brownville; ASAHEL SEWARD, Esq., Utica; DERRICK SIBLEY, Esq., Rochester; Rev. CHARLES SMITH, Manlius; Rev. ETHAN SMITH, Pompey Hill; GERRIT SMITH, Esq., Peterboro'; Rev. STEPHEN S. SMITH, Fayetteville; Rev. HENRY SNYDER, Cayuga; Rev. GEORGE SPAULDING, Bainbridge; Rev. MILES P. SQUIER, Geneva; ELISHA TAYLOR, Esq., Schenectady; Rev. WASHINGTON THATCHER, Jordan; ARNER TOWNSLEY, Esq., Sangersfield; Rev. JOHN WATERS, New Hartford; Rev. CHARLES WHITE, Oswego; Rev. JOHN WHITON, Salem; Rev. LUMAND WILCOX, Springfield; Rev. E. D. WILLIS, Eaton; Rev. S. M. WILLISTON, Durham; Rev. JOEL WOOD, Tuscarora; Rev. WILLIAM WOODBRIDGE, Utica; Rev. CALVIN YALE, Kingsboro'; Rev. ELISHA YALE, Kingsboro'.

From the State of New Jersey:

Rev. CHARLES HOOVER, of Morristown.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW.

From the State of Connecticut:

Rev. RALPH S. CRAMPTON, of Hadlyme; Rev. THOMAS F. DAVIS, Greens Farms; Rev. THOMAS PUNDERSON, Huntington.

From the State of Massachusetts:

Rev. HENRY B. HOOKER, of Lanesboro'; Rev. JOEL H. LINSLEY, Boston.

From the State of Maine:

Rev. GEORGE C. BECKWITH, of Portland.

The whole number of Honorary Members present, was ninety-one, and of Corporate Members, twenty-eight;—in all, one hundred and nineteen.

The Minutes of the last annual meeting were read by the Recording Secretary.

Mr. Stoddard was appointed Assistant Recording Secretary.

Committees Appointed.

Gen. Van Rensselaer, Mr. Aiken, and Mr. Greene, were appointed a committee to make arrangements for the public religious exercises to be attended during the session.

Drs. Miller, Proudfit, DeWitt, Palmer, Edwards, and Wisner, and Mr. Marsh, were appointed a committee to consider the expo-

diency of making additions to the Board by an election of new members; and if such election be found expedient, to present a nomination.

Drs. Woods, Spring, and Carnahan, were appointed a committee to report a suitable time and place for the next annual meeting of the Board; and also to name for that meeting a preacher and his substitute.

The following committees were appointed on the several parts of the Report of the Prudential Committee, viz:

Dr. Bates, Gen. Van Rensselaer, and Mr. Patton, on the part relating to domestic operations:

Dr. Proudfit, Mr. Tappan, and Mr. Cramp-ton, on that part which relates to Africa, Syria, and the Holy Land:

Mr. Marsh, Dr. Porter, and Mr. Brigham, on the part relating to Greece, Constantinople, and Asia Minor:

Dr. Carnahan, Mr. Day, and Mr. Coe, on the part relating to Persia, and the Mahratta mission:

Dr. Spring, Judge Howell, and Mr. Punderson, on the part relating to Ceylon, Siam, China, and the Indian Archipelago:

Drs. Beman and Palmer, and Mr. G. Smith, on the part relating to the Sandwich Islands, and Patagonia:

Dr. Edwards, Mr. Hand, and Mr. Phelps, on the part relating to the Cherokees east and west of the Mississippi:

Dr. Richards, Mr. Agnew, and Mr. Taylor, on the part relating to the Chickasaws, Choctaws, and Creeks:

Dr. Lord, Mr. Eddy, and Mr. Yale, on the part relating to the Osages, Pawnees, Sioux, and Ojibwas:

Dr. DeWitt, Mr. Frost, and Mr. Squier, on the part relating to the Mackinaw, Green Bay, and Maumee Tribes, and to the Indians of New York, together with the Summary, and Conclusion.

Drs. Miller, Edwards, Richards, and Wisner, and Mr. Hill, were appointed a committee to consider what arrangements may be necessary in respect to the affairs at the Missionary Rooms for the ensuing year.

Hon. Pliny Cutler, and Messrs. Daniel Noyes, Charles Scudder, Nathaniel Dana, and Benjamin Perkins, of Boston, were appointed a committee to consider what compensation ought to be made to the Treasurer and Secretaries of the Board, at the Missionary Rooms,

and report their decision and advice to the Prudential Committee, for its adoption.

Dr. Proudfit, Mr. Wilder, and Mr. Anderson, were appointed a committee to consider and report on a communication of the Prudential Committee relative to the claims of the children of missionaries.

Reports of Committees.

The *Report of the Treasurer*, as approved by the auditors, was made, accepted, and approved.

The *Annual Report of the Prudential Committee* was read by the Secretaries, with some omissions, and was finished in the former part of the second day. It then went into the hands of the committees previously appointed for its examination, which severally reported in favor of its adoption, with a few amendments. After some discussion regarding its length, the Report was accepted, approved, and ordered to be printed; together with the Treasurer's report, and such other matter as the Prudential Committee should think proper to append to these documents.

A separate report was made by the Prudential Committee, on the subject of the claims of the children of missionaries, which was referred to a special committee.

The committee appointed to consider and report on the *place and time of the next annual meeting of the Board*, and the *preachers* to be chosen, presented the following report, viz.—That the next annual meeting be held in Baltimore, Md., on the second Wednesday in September, 1835; and that the *second Wednesday of September* be determined upon as the time for the annual meeting hereafter permanently. The committee also recommended that Dr. Miller, of Princeton, be appointed the preacher for the next annual meeting, and Dr. Codman, of Dorchester, be second preacher. The report was accepted and approved.

The committee to whom was referred that part of the Report relating to Africa, reported, that in their opinion this mission has been conducted with wisdom and zeal; but when the importance of this mission is contemplated, not merely in its relation to the region where it is established, but also to the long benighted inhabitants of the continent, your committee would affectionately commend it to the prayers and charities of the American churches. Approved.

The committee on domestic operations recommended the following resolution, which

was adopted, viz.—That this Board highly approve of the new arrangements in the domestic department, by which the Prudential Committee are enabled to conduct its operations with increased facility, efficacy, and success.

The committee appointed to consider the expediency of adding to the members of the Board, presented a nomination, which was accepted.

The committee on the Report concerning the missions among the Osages, Pawnees, Sioux, and Ojibwas, reported that the conduct of the Prudential Committee, in relation to this mission, as presented in the Report, has been, in their judgment, worthy of the approbation of the Board, and of the Christian community.

The committee on the Report concerning the Chickasaws, Choctaws, and Creeks, reported, that in consequence of the distracted state of all these tribes, growing out of their removal from the land of their fathers, the Prudential Committee had not been able to accomplish all that was desirable, but, under existing circumstances, have acted with energy and decision, and effected all that could be rationally expected. They therefore only recommend further to the Prudential Committee the same steady, firm, and Christian course which they have hitherto pursued.

The committee on the *claims of the children of missionaries* reported the following rules for appropriations to such children as are sent to this country for education, or for permanent residence, which, after a full and interesting discussion, were adopted and approved,* viz.

* This subject was amply discussed in the Board, and settled, it is presumed, to the satisfaction of all who were present. At the commencement of the discussion, there was considerable difference of opinion. Some were for giving a full support for the children from the treasury of the Board; others only what would be sufficient, in all common cases, to ensure a support. The latter of these plans is the one which was recommended by the Prudential Committee, and adopted by the Board. So long as the Christian public are as kindly disposed towards the returned children of missionaries as at present, and so long as families are as disposed to adopt them, the certainty that a grant of forty or fifty dollars a year will be made to the children, when necessary, for the space of six years, or till they reach the age of eighteen years, will ensure them homes far preferable to boarding establishments formed expressly for them. What the children need is, to be received into pious families, where they will be regarded and treated in all respects as children of the family, and thus be nourished in the very bosom of the church. An allowance adequate for their full support, would ultimately have the effect,—possibly in most instances where the children had not near relations rich in this world's goods,—to throw them out upon the surface of society, as mere boarders in the community.

The principle on which the present arrangement is based, is analogous to that, indeed it is the very

1. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence, unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated or to reside.

2. After the children have arrived in this country, the Prudential Committee, at their discretion, may allow, for a *boy*, an annual sum not exceeding fifty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars: and for a *girl*, an annual sum not exceeding forty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one girl, after her arrival in this country, not to exceed two hundred and forty dollars.

3. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Prudential Committee for such assistance by the parent or guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

4. In case children are left without either parent, and there is no missionary family, or Christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorise the removal of the children to this country, and will provide for them according to article second.

5. The allowances made on account of the children of living missionaries, or assistant missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

6. The allowance made on account of orphan children shall, in ordinary cases, be

same, adopted by our education societies in determining the amount of assistance which shall be rendered to their beneficiaries. In extraordinary cases, the Prudential Committee will have the power of making special grants, not provided for by the above rules.

charged to the mission to which the parents belonged at the time of their decease.

7. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country.

Resolutions.

The following resolutions were adopted by the Board at various times during the session.

Mr. Reed and Dr. Woods having declined a re-election as members of the Prudential Committee;

Resolved, That the thanks of the Board be presented to the Hon. William Reed and the Rev. Dr. Woods, for their long continued and faithful services as members of the Prudential Committee.

Resolved, That Mr. Reed and Dr. Woods be requested to continue in attendance and to assist at the deliberations of the Prudential Committee, whenever it shall be consistent with their convenience; and that it be recommended to the Committee to give them notice and request their attendance at meetings where business is to be transacted of peculiar importance.*

* It may be proper to subjoin the letters from Mr. Reed and Dr. Woods, in which they decline being re-elected members of the Prudential Committee.

GENTLEMEN,—I beg leave to inform this committee, that my situation does not admit of my paying that attention to the business of the Prudential Committee, which its importance demands for its best performance. I must therefore decline a re-election. With my best wishes for the success of the great cause of Foreign Missions, I am respectfully, your obedient servant,
WILLIAM REED.

DEAR SIR,—When the business of electing officers, for the ensuing year, comes up in the Board, I request you to state, that I deem it my duty to decline being continued as a member of the Prudential Committee. And, in order to prevent the possibility of any misconception of this measure, I beg leave to state, that, during the long time in which I have been a member of that Committee, my intercourse with them has, without any exception, been delightful to my feelings; and that I have ever had, and now have, the most sincere and entire confidence in the Committee, both individually and collectively. I have also a growing impression of the importance of the missionary cause, and of my own duty to do all in my power to promote it. The reason, and the only reason, why I deem it proper to decline any further connection with the Committee, as a member, is this, namely: That the increasing labors of my office, and my distance from Boston, render it utterly impracticable for me to attend the meetings of the Committee, except in a very few instances, in the course of the year. This has been the case for several years past. Now I cannot think it consistent for me to hold an office, when it is out of my power to discharge its duties. It is my decided opinion, that the great interests of the Board, require that a proper man should be chosen in my place, who lives near the Missionary Rooms, and who will be able to assist in

Resolved, That the Prudential Committee consist of six members.

Resolved, That the Recording Secretary be directed to present the thanks of this Board to the Rev. Dr. Spring, for his discourse delivered before them last evening, and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That in adopting the Report of the Prudential Committee, the Board deem it necessary to request the Committee to guard the missionaries against too great an accumulation of secular cares from their schools and other labors.

Resolved, That this Board regard the preaching of the gospel, by the living voice, as the great business of our missionaries; that the preparation and circulation of the Scriptures and tracts is next in order; and that the establishment and instruction of schools, and other labors directly aimed at the melioration of society, should always be kept strictly subordinate to the others.*

Resolved, That the members of the Board feel humbled before God, in view of the small progress reported this year in the conversion of sinners to Christ; and that we invite the special, fervent, and believing prayers of the churches for the descent of the Holy Spirit upon our missions.

Resolved, That in view of the importance of the diffusion of missionary information, it be recommended to the Prudential Committee to consider the expediency of preparing and publishing a history of this Board, and its operations, in a form and size suitable for general circulation; and also of causing their Missionary Papers which have been published, to be bound for sale, or for gratuitous distribution.

the constantly increasing business of the Prudential Committee, by regularly attending its meetings. It shall ever be my prayer that heavenly wisdom may be abundantly imparted to the Board, and to its executive officers.

Yours affectionately, LEONARD WOODS.
Utica, Oct. 9, 1834.

*This resolution, and the one which precedes it, gave rise to a very animated discussion, and did not receive a unanimous vote of approval. The chief point in debate was the place which education ought to hold in the system of missionary efforts. It is obvious, however, that schools are as important as it is to have intelligent hearers of the preached gospel, and intelligent readers of the Bible and of religious tracts; and the resolutions are doubtless to be understood in accordance with this fact. Indeed, but few, comparatively, in the heathen world can read at all, and of the readers only a small proportion—unless we must except the Buddhists—read with thought and intelligence. At the same time, the caution in the former resolution is highly important.

Resolved, That the thanks of the Board be given to the American Bible Society, and to the Philadelphia Bible Society; and also to the American Tract Society, and to the American Sunday School Union, for the great and important aid afforded to the missionaries of the Board by these societies, in introducing the Holy Scriptures and religious tracts and books among those nations where the missions of the Board are established.

Resolved, That the harmonious and efficient co-operation with the Board of the societies named in the foregoing resolution, in diffusing Christian knowledge among the unevangelized nations, is a source of great encouragement; is adapted to awaken interest in all classes of the community; is bringing all appropriate means to bear, as they ought, on the work of converting the world; and gives cheering promise that this object will be speedily accomplished.

Resolved, That the fact that the church has not furnished the men or the funds for cultivating the numerous and extensive fields for missionary labor, which divine Providence has opened, is cause for humiliation and self-condemnation; and that the disciples of Christ, acting under his last command, should charge themselves to occupy, with as little delay as possible, every open field, and to advance as rapidly in the work of preaching the gospel to the heathen, as God in his providence shall render them accessible.

Resolved, That the vastness and difficulty of the work of converting the world to God, demands a great and immediate increase in the number of missionaries, otherwise the mass of the present generation of the unevangelized nations, amounting to 500,000,000 or 600,000,000, will die without a knowledge of the Savior; that the church ought to feel a responsibility, not only to furnish the requisite funds, but also to see that an adequate number of missionaries be furnished, with the least possible delay; and that, therefore, ministers, candidates for the ministry, students in all the stages of preparation, and other young men of piety and talents, should prayerfully examine the question, whether it may not be their duty to engage in personal labors among the heathen; and that the churches should take immediate measures for bringing forward young men in her bosom, and qualifying them for and consecrating them to this work.

Resolved, That, in the propagation of Christian knowledge, the preaching of the gospel, the translation of the Holy Scriptures, the preparation of religious tracts and school-books, the superintendence of schools, and the training of native teachers and preachers, there is employment adapted to, and requiring men of the deepest piety, the soundest judgment, the best talents, and the most varied and extensive learning which the church can furnish.

Resolved, That in view of the smallness of the number of missionaries who are furnished from Christian lands, and the extent and the solemn urgency of the work of sending the gospel to the heathen, it is highly important that special efforts should be made to select natives of piety and promising talents, and give them an appropriate education, with a view to their becoming preachers and teachers among their benighted countrymen.

Resolved, That the Board recognize their dependence on the influence of the Holy Ghost, for all success in labors for converting and saving the heathen, and the indispensable importance of fervent and importunate prayer to Almighty God for this purpose; therefore, that they deeply lament that special occasions, set apart for such prayer, are so little regarded by the professed friends of Christ; and that the Board earnestly press on the attention of ministers and church members, a general, conscientious, and solemn attendance on the monthly concert for prayer, and that the first Monday in January, in conformity with the recommendation of various ecclesiastical bodies, be devoutly observed as a day of fasting and prayer for the conversion of the world.

Resolved, That this Board feel themselves called upon to make renewed and self-denying sacrifices in the cause of foreign missions, and to be exemplary in their devotedness to their Master and to this cause.

The very interesting discussions and addresses to which the nine preceding resolutions gave occasion, were briefly suspended, whilst the Board and the congregation united with Dr. Edwards in special prayer that the efficacious influences of the Holy Spirit might accompany the efforts of the Board and of the Christian community for evangelizing the world.

Resolved, That the thanks of this Board be presented to the consistory of the Reformed

Dutch Church, and to the pastors and trustees of other places of public worship, in which public services have been performed, and devotional exercises enjoyed, for the accommodations afforded during the solemn labors of the present anniversary.

Resolved, That the thanks of this Board be presented to the choir of singers, for their very acceptable services in connection with the public exercises of this anniversary.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have enjoyed while engaged in performing the interesting duties of the annual meeting.

New Members Elected.

The following gentlemen were elected corporate members of the Board, viz.—Col. JOSEPH H. LUMPKIN, of Lexington, Ga.; THOMAS GOLDING, D. D., Professor in the Theological Seminary at Columbia, S. C.; Rev. W. MCPHETERS, D. D., Raleigh, and JOSEPH CALDWELL, D. D., President of the University at Chapel Hill, N. C.; THOMAS P. ATKINSON, M. D., Halifax county, and Rev. WILLIAM S. PLUMER, Richmond, Va.; Rev. ISAAC ANDERSON, D. D., Professor in the Theological Seminary at Maryville, Ten.; ROBERT BISHOP, D. D., President of Miami University, Oxford, Ohio; WILLIAM NEVINS, D. D., Baltimore, Md.; ALEXANDER HENRY, Esq., Philadelphia, Pa.; JAMES MATHEWS, D. D., Chancellor of the University in New York city; and Rev. SYLVESTER HOLMES, New Bedford, Mass.

Officers of the Board.

The following officers were appointed for the year, viz.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;
CALVIN CHAPIN, D. D., *Recording Secretary*.

Prudential Committee.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
BENJAMIN B. WISNER, D. D.,
His Honor SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.

Secretaries for Correspondence.

REV. BENJAMIN B. WISNER,
REV. RUFUS ANDERSON,
REV. DAVID GREENE.

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq., } *Auditors.*
DANIEL NOYES, Esq., }

Religious Services.

The meeting was opened with prayer by Dr. Proudfit, and on the succeeding days by Drs. Miller and Edwards; and was concluded by singing the 117th Psalm, L. M., "From all that dwell below the skies," &c., and a prayer by Dr. Bates, at half past five, P. M. on Friday.

The annual sermon before the Board was preached by the Rev. Dr. Spring, on Wednesday evening, in the First Presbyterian church, from Matthew, x, 6. Dr. Carnahan offered the introductory prayer.

In the afternoon of Thursday, the Lord's Supper was administered in the Bleeker-street church. Drs. Miller, Proudfit, Palmer, and DeWitt, and Mr. Patton, led in the services.

In the evening of the same day, there was a missionary meeting in the First Presbyterian church. Besides the usual devotional services on such occasions, a summary view of the missions of the Board was given by one of the Secretaries, and addresses were made by Mr. Abeel, lately from southeastern Asia, Mr. Winslow, of the Ceylon mission, and Mr. Kirk, of Albany. The prayers were offered by Mr. Phelps and Mr. Yale.

Great interest was shown in this annual meeting by ministers and other Christians through the interior of the State. The number of clergymen present was estimated at about two hundred.

DEPARTURE OF MISSIONARIES.

Western Africa.

THE Rev. John Leighton Wilson received the Instructions of the Prudential Committee, in the Central Church, Philadelphia, on Sabbath evening, October 19th, preparatory to his embarkation, with his wife, for Cape Palmas, in western Africa. He also received an address appropriate to his circumstances from the Rev. John McDowell, D. D., the pastor of that church. Mr. Wilson and wife and a colored teacher sailed from New York, on the 7th of

November, in the schooner Edgar, capt. New, which is to land them at Cape Palmas.

Hindoostan and Ceylon.

ON Sabbath evening, November 2d, a meeting was held in Park-street meeting-house, at which were present Rev. James Wilson and Rev. John Newton, and their wives, and Miss Julia Davis, of the Western Foreign Missionary Society, destined to Loodianeh in northern India; Rev. Alanson C. Hall and his wife, of the American Board of Commissioners for Foreign Missions, destined to Ceylon; and Rev. John Brooks and wife, of the General Baptist Missionary Society of England, destined to Cuttak, near Calcutta. After prayer by Rev. Dr. Jenks, and a statement of the object of the meeting by one of the Secretaries of the Board, the Rev. E. P. Swift, Secretary of the Western Foreign Missionary Society, addressed the audience, and the Rev. Amos Sutton, of the General Baptist Mission at Orissa, addressed the missionaries, and Rev. Dr. Sharp closed the exercises by prayer. On the 4th, the missionaries named above embarked in the ship Georgia, capt. Spalding, for Calcutta. The prayer on board the ship, at the embarkation, was offered by Mr. Swift.

Asia Minor.

November 10th, Rev. Philander O. Powers, recently from the Andover Theological Seminary, with his wife, both natives of Phillips-ton, Massachusetts, embarked at Boston, on board the brig Water Witch, capt. Paxton, bound for Smyrna; from which place Mr. and Mrs. Powers will proceed to Constantinople, and thence to Broosa in Asia Minor, to join Mr. Schneider, who has recently commenced a station at that place.

GRANTS FROM THE AMERICAN BIBLE SOCIETY.

THE Treasurer of the Board has received from the American Bible Society, for printing and circulating the Scriptures

in the Sandwich Islands,	\$3,000
in Ceylon,	2,000
	<hr/> \$5,000

GRANTS FROM THE AMERICAN SUNDAY-SCHOOL UNION.

PACKAGES of books, designed for various missionary stations of the Board, have been received by the Treasurer, the whole amounting in value to \$535 82.

ANNIVERSARIES OF AUXILIARIES.

CENTRAL BOARD OF FOREIGN MISSIONS.

THE first anniversary of the Central Board of Foreign Missions, embracing the Synods of Virginia and North Carolina, was held at Oxford, Granville County, N. C. October 11th, in connection with the meeting of the Synod of that State, and was very numerous attended. The annual report of the Executive Committee was read, and the Rev. Dr. W. A. McDowell, and Rev. Messrs. Sparrow, Brown, and Plumer addressed the audience. The interest manifested in the object of the society was very great, and a great and happy influence appeared to be exerted.

The officers elected are

Dr. Thomas P. Atkinson, Halifax co. Va.,	<i>President;</i>
James Fitzgerald, Fredericksburg, Va.,	<i>Vice</i>
Warner M. Lewis, Milton, N. C.	<i>Presidents;</i>
Rev. William J. Armstrong, Richmond, Va.,	<i>Sec'y;</i>
James Gray, Richmond,	<i>Treasurer;</i>
Fleming James,	<i>Auditors;</i>
Samuel Reeve, Richmond,	
Rev. William S. Plumer,	
Rev. Stephen Taylor,	
David I. Burr,	
James Cook, and	
Charles B. Williams, Richmond,	<i>Executive Committee.</i>

WESTERN RESERVE FOREIGN MISSIONARY SOCIETY.

THE Society held its first anniversary at Hudson, October 8th. The reports of the Treasurer and the Board of Directors were read, and resolutions were moved and seconded, and addresses made by Rev. Messrs. Fitch, of Painesville, Nash, of Ravenna, Judson, of Milan, Tracy of Claridon, and Prof. Long, of Hudson.

FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

THE meeting was held October 31st, the Rev. Dr. Bishop, the President, in the chair. After a brief address and prayer by the president, Rev. Mr. Bullard, Secretary and General Agent of the Society, made a statement respecting the organization and progress of the Society, and the increase of the missionary spirit and of contributions to this object within its bounds. In 1832, the receipts were \$3,000; in 1833, \$9,000; and in 1834, \$12,000. Rev. Mr. Gallaher, J. D. Garrard, Esq., Rev. Messrs. Winslow, Patton, H. Coe, and Graves, and Rev. Dr. Wisner addressed the meeting.—The following resolutions were offered.

Resolved, That the past success of foreign missionary efforts calls for our lively gratitude to the God of missions.

Resolved, That love to Christ and sympathy for the heathen, while they should make us thankful for the success of past missionary efforts, should especially excite us to pray and labor more earnestly for the conversion of the world.

Resolved, That interest and engagedness in the work of foreign missions is one of the most direct and efficient means of promoting the prosperity of the churches at home.

Resolved, That in view of the last commands of our risen Savior, the miserable and perishing condition of the heathen, and the encouraging indications of Providence in reference to the spread of the gospel, it is the duty and privilege of all the followers of Christ to be devoted in heart and life to the great work of extending the blessings of Christianity over the earth in the shortest possible time.

R. H. Bishop, D. D., President of the Miami University, Oxford, *President*; Rev. Artemas Bullard, Cincinnati, *Secretary* and *General Agent*; W. T. Truman, Cincinnati, *Treasurer*.

COUNTY AUXILIARIES IN NEW-ENGLAND.

THE annual meeting of the *Auxiliary of Brookfield and Vicinity*, (Mass.) was held at Sturbridge, Oct. 21st. In connection with the ordinary devotional exercises, reports were made by the Secretary and Treasurer, and the meeting was addressed by Rev. Messrs. Backus, of Palmer, Kimball, of Oakham, Packard, of Spencer, Rev. Dr. Snell, and Mr. Champion, an appointed missionary of the Board, who attended as a deputation.

The annual meeting of the *Western Auxiliary of Fairfield County*, (Con.), was held at Wilton, October 14th. The reports of the Treasurer and Executive Committee were read, and the audience addressed by Rev. Messrs. Edwin Hall, C. A. Boardman, and L. P. Hickok, the last of whom was a deputation from the Board.

Rev. D. Smith, *President*; Rev. Theo. Smith, *Secretary*; Matthew Marvin, Esq., Wilton, *Treasurer*.

The organization of the Auxiliaries in Hartford and a part of Middlesex Counties, Connecticut, has been so changed as to make the limits of the auxiliaries correspond with those of the ecclesiastical consociations.

At the meeting of the North Consociation, at East Windsor, Sept. 18th, the churches composing that body formed themselves into

an auxiliary to the Board; of which Henry Hudson, Esq., of Hartford, was elected *President*, and Horace Washburn Esq., of Hartford, *Secretary*.

At the meeting of the South Consociation of Hartford County, held at Middletown, October 7th, the churches connected with that body formed themselves into an auxiliary, and elected Pardon Brown, Esq., Glastenbury, *President*, and Rev. Z. Crocker, Middletown, *Secretary*.

ANNIVERSARIES IN CINCINNATI.

In the month of October, 1833, meetings were held in the City of Cincinnati in behalf of some of the principal religious and benevolent societies of the United States, with the expectation that the Christian community of the west, in a great measure excluded from the salutary influence of the anniversaries of the Atlantic States, would by this means become more deeply and extensively interested in the objects of these several societies. The meetings were numerous attended, and exerted a happy influence. Similar meetings have been held during the past autumn.

TEMPERANCE MEETING.

This was held October 27th, in connection with the Young Men's Temperance Society of Cincinnati, J. Laughlin, the president, in the chair. Rev. Dr. Wisner, of Boston, led in prayer; and resolutions were moved and seconded, and addresses were made by Rev. Mr. Patton, of New York, Rev. W. Beecher, Rev. Mr. Brainerd, N. Wright, Esq., Rev. Dr. Beecher, and Rev. Mr. Mahan, of Cincinnati.

MEETING IN BEHALF OF THE AMERICAN TRACT SOCIETY.

The meeting was held October 23th, in connection with the Cincinnati Branch Tract Society, Augustus Moore, Esq., the president, in the chair. Rev. Dr. Going, of New York, opened the meeting with prayer. An abstract of the 9th annual report of the American Tract Society was read by the Rev. Mr. Gridley, agent of the parent Society, accompanied by other statements; after which resolutions were moved and seconded and addresses made by the Rev. Mr. Winslow, of the Ceylon mission, Rev. Mr. Gridley, Rev. Mr. Patton, Rev. Dr. Bishop, Rev. Mr. Gallaher, and J. D. Garrard, Esq.

WESTERN PRESBYTERIAN EDUCATION SOCIETY.

After the meeting was opened with prayer by Rev. Dr. Beecher, the Rev. John Spaulding, the Secretary of the Society, read the annual report, and the Rev. A. R. Clark, Rev. Dr. Wisner, Rev. Mr. Winslow, and Rev. Mr. Patton, moved or seconded resolutions, and addressed the audience.

MEETING IN BEHALF OF AFRICAN COLONIZATION.

This was held on Friday October 31st, Rev. B. P. Aydelott presiding. Dr. Bishop opened the meeting with prayer. Resolutions were moved and seconded and addresses were made by Rev. Thornton A. Mills, of Kentucky, Hon. Jacob Burnet, Rev. Dr. Beecher, Rev. Mr. Graves, R. S. Finley, Esq., and Rev. S. W. Lynd.

The meeting in behalf of Foreign Missions was held in connection with the annual meeting of the Foreign Missionary Society of the Valley of the Mississippi, and a notice of it inserted among the anniversaries of auxiliaries.

Meetings were also held in furtherance of the objects of the American Bible Society and the American Home Missionary Society; but the CINCINNATI JOURNAL, from which the foregoing notices are taken, contains no account of the proceedings at them.

MISSIONARY HERALD.

ARRANGEMENTS have been made with the *Foreign Missionary Society of the Valley of the Mississippi*, auxiliary to the Board, to publish an edition of the *MISSIONARY HERALD* under the direction of the Executive Committee of that Society, at Cincinnati, beginning with volume xxxi; that is, with the number for January 1835. The edition now proposed will be a reprint from the monthly numbers as they are published in Boston, (the sheets being forwarded as fast as they issue from the press,) and will correspond with it in respect to paper, type, quantity of matter, and style of execution, as nearly as practicable. The new edition will be forwarded to subscribers residing in the States connected with the auxiliary named above, viz. Ohio, Indiana, Illinois, Missouri, Kentucky, Mississippi, Louisiana, and parts of Tennessee and Alabama, and

perhaps of Virginia and Pennsylvania, together with the Territories of Michigan and Arkansas.—The most important advantages anticipated from this arrangement are, 1. The numbers will be received earlier and more surely than when subjected to the delays and miscarriages which are unavoidable when sent by mail from Boston; and 2. As a large portion of the copies may be sent in bundles by steamboats and stages much of the expense of postage will be saved.

Agents and subscribers for the Missionary Herald, and persons entitled to it by their donations or otherwise, according to the terms stated on the second page of the cover, and who can more conveniently receive the numbers from Cincinnati than from Boston, are requested hereafter to forward their orders for the work to *Rev. Artemas Bullard Cincinnati*, or to the *Publishers of the Missionary Herald Cincinnati*. Payments, also, both for the past volumes and for those which may hereafter be printed, may be made to the persons named above, by all those indebted for the work, and who can more conveniently forward money to Cincinnati than to Boston. The bills for the past volumes are now in the hands of Mr. Bullard.

Donations,

FROM OCTOBER 1ST, TO NOVEMBER 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, South R. D. chh. (of which to constitute ISAAC FERRELL, D. D. an Honorary Member of the Board, 50)	114 25
Aquackinusch, N. J. Coll. in R. D. chh.	15 16
Coxsackie, Mon. con. in R. D. chh.	18 50
Ghent, Coll. in R. D. chh.	26 00
Kinderhook, Indiv. of R. D. chh. to constitute Rev. Enoch VAN ALLEN an Honorary Member of the Board,	50 00
Kingston, Sew. so. of R. D. chh. 40; Mrs. H. Sharp, 5; a friend, 5;	50 00
Lodi, Miss. so. to constitute Rev. ASA BENNETT an Honorary Member of the Board,	55 00
New Prospect, Miss. so.	8 00
New York city, R. Van Pelt, 25; coll. in coll. R. D. chh. 2,50;	27 50
Orange co. Mon. con. in school house,	4 00
Readington, N. Branch, Coll. in R. D. chh.	18 36
Shawangunk, Mon. con. in R. D. chh.	4 00
Stuyvesant, Cong. of R. D. chh. to constitute Rev. G. I. GARRETSON an Honorary Member of the Board,	50 00—440 77
Central Board of Foreign Missions, James Gray, Richmond, Va. Tr.	2,900 00

Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.	
East Bloomfield, SILAS EAGLESTON, which constitutes him an Honorary Member of the Board, Seneca Falls, To constitute Rev. AZABIAN G. OXTON an Honorary Member of the Board,	100 00 60 00—160 00
Chittenden co. Vi. Aux. So. W. I. Seymour, Tr.	
Jericho, 1st chh. Contrib.	20 00
2d do. La.	4 71—24 71
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in Chapel,	3 70
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
A friend,	100 00
Elizabethtown, Fem. asso. in 1st chh. for John McDowell and Elizabeth Day,	30 00 82 00—212 00
Newark, 3d chh.	
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh. 30; HENRY McKINSTRAY, which constitutes him an Honorary Member of the Board, 100; H. Whittlessey, 20;	150 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.	
Contrib. at ann. meeting,	47 95
Agawam, Gent. 10,28; la. 10,31;	20 59
Blandford, Gent. 47,46; la. 71,43; mon. con. 8,54; la. av. of flannel, 18; chh. 28,63;	174 05 64 39
Chickopee, Gent. and la.	
East Longmeadow, Gent. and la. 12,39; mon. con. 3,57;	15 96
Feeding Hills, Mon. con.	1 36
Longmeadow, Gent. 29,25; la. 31; mon. con. 19,10;	79 35
Ludlow, Gent. 20,88; la. 14,52; mon. con. 36,56;	71 96
Middle Granville, La.	13 34
Monson, Gent.	50 28
Montgomery, Gent. and la. 12,56; mon. con. 12,44;	25 00
North Wilbraham, Gent. and la.	14 87
Southwick, Mon. con.	19 83
South Wilbraham, Benev. asso.	9 50
Springfield, Gent. 98,25; la. 54,73; mon. con. 83,46; Mrs. M. 3;	239 43
Westfield, Gent. 70; la. 31;	101 00
West Springfield, 1st par.	50 00
	998 86
Ded. expenses paid by aux. so.	18 05—980 81
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Avon, 1st so. Gent. 15,72; la. 7,16;	22 88
E. so. Gent. 22,10; la. 20,95; mon. con. 7,25;	50 30
Barkhamsted, Fem. benev. so.	26 00
Bristol, Gent. 122,05; la. 88,16;	210 21
Burlington, Gent. 14,61; la. 16,71;	31 32
Canton, Gent. 62,13; la. 28,50;	90 63
East Windsor, La.	20 61
N. so. Gent. 7,85; la. 47,21; Wapping so. for Henry Morris in Ceylon,	55 06 12 00
Enfield, Gent. 37,93; E. Parsons, 10;	47 93
Farmington, Gent. 139,95; la. 143,74;	283 69
Glastenbury, Gent. 53,75; la. 63,23;	116 98
Granby, E. so. Gent. 9; mon. con. 5,69;	14 69
1st so. Gent. 13,98; la. 13,77; mon. con. 2,66;	30 41
Hartford, 1st so. Gent. 517,75; la. 319,48; mon. con. 78,23;	915 46
N. so. La. 101; mon. con. 25,96;	126 96
S. so. La.	72 13
W. so. Gent. 21,78; la. 27,45;	49 23
Collinsville, Mon. con.	13 50
Hartland, E. so. E. Linsley, 50; gent. 11,20; la. 12;	73 20
W. so. Gent. 22,21; la. 19,41;	41 62
Manchester, La.	136 89
Marlborough, Gent. 10,25; mon. con. 3;	13 25
Southington, Gent. 99,62; la. 77,19;	176 81
Suffield, Gent. 13,25; mon. con. 10;	23 25
Vernon, E. Pearl,	3 00

Wethersfield, Newington so. Ia.			Lockport, 1st presb. chh.	50 00
49,33; Eunee so. 17,25;	66 58		Ogden, Cong. chh.	10 59
Windsor, La.	43 24		Parma and Greece, Cong. chh.	6 65
Wintonbury so.	11 68-2,779 51		Penfield, Presb. chh.	7 56
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.	50 00		Portage, 1st presb. chh.	7 12
Lyndeborough, N. Tay,			Riga, Cong. chh.	13 27
Kennebec confer. of chhs. Me. B. Nason, Tr.			Rochester, 1st presb. chh.	131 00
Contrib.	18 76		Royalton, Cong. chh.	14 22
Augusta, N. par. Mon. con.	5 65		Sweden, Presb. chh.	18 00
S. par. Mon. con. 148,57; contrib. 101,91; la. 57,75; juv. so. for an orphan child in Greece, 12,30;	390 53		West Mendon, Infant sch.	1 25—520 66
Chesterville, Mon. con. for wes. miss.	13 00		New Haven city, Ct. Aux. So. C. J. Salter, Tr.	
Farmington, Asso.	21 63		Mon. con. June to Aug. 70,58; do. in Yale college, 63,44; Mrs. Murdock, for sch. in Ceylon, 30; Broadway sch. 41c.	164 43
Hallowell, Mon. con. 260; la. for ed. in Greece, 25;	285 00		New Haven co. East, Ct. Aux. So.	
Litchfield, Mon. con.	9 17		S. Frisbie, Tr.	200 92
New Sharon, Gent. 11,25; la. 10,56; mon. con. 14,58; asso. 7,45;	43 84		New London and vic. Ct. Aux. So.	
Temple, Mon. con.	7 33		W. P. Cleaveland, Jr. Tr.	
Vassalborough, Mon. con.	23 00		New London, Ann. contrib. (of which fr. E. Learned, to constitute THOMAS AP CATESBY JONES of U. S. Navy, an Honorary Member of the Board, 100; 296,65; mon. con. 123,35; la. sew. so. 10;	430 00
Waterville, Miss. so. 7,12; mon. con. 2,20;	9 32		New York city and Brooklyn, Aux. So.	
Wayne, Three indiv.	3 00		W. W. Chester, Tr.	2,876 67
Wilton, Asso.	2 96		Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	
Winslow, Mon. con. 12; c. box of T. Rice, 16;	98 00		Bozrahville, Mon. con.	27 68
Winthrop, Mon. con. 65; la. 13,80;	78 80		Colchester, Mon. con. 17; gent. 33; la. 26;	76 00
	869 99		Franklin, La.	10 95
Ded. am't prev. ackn.	192 14—677 85		Griswold, 1st so. Gent. 24; la. 41,13;	65 13
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.			Jewett city, Gent. and la. 40,38; mon. con. 20,55;	60 93
(Of which fr. New Milford, Fem. mite so. 14;)	50 00		Lebanon, Goshen, Gent. 33,89; la. 34; mon. con. 13,11;	81 00
Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.	54 00		Lisbon, Hanover, Gent. and la. Newent, Gent. 12,15; la. 7,06; fem. char. so. 12;	43 59
Lowell, La. asso. in 2d cong. chh.			Montville, La. 31,13; mon. con. 1; Mohegan, Chh. and so.	31 21
Middlesex Asso. Ct. C. Nott, Tr.			North Stonington, Mon. con.	32 13
(Of which to constitute Rev. JOSEPH VAILL of Hadlyme, Rev. ISAAC PARSONS of East Haddam, Rev. WILLIAM CASE of Chester, CLARE NOTT of Pettipaug, Rev. NATHANIEL MINER of Millington, Rev. STEPHEN A. LOPER of Middle Haddam, and Rev. SAMUEL I. CURTISS of East Hampton, Honorary Members of the Board, 400;)			Norwich, 1st so. Gent. 17; la. 38,70; mon. con. 25;	15 00
Chester, Gent. 24,63; la. 13,13; mon. con. 19,25; an indiv. 10;	67 01		2d so. Gent. 350,62; la. 106,13; mon. con. 133,70;	26 79
East Haddam, Gent. and mon. con. 26,14; la. 28,05;	54 19		3d so. Gent. 162,60; la. 41,07;	80 70
East Hampton, Contrib.	8 17		4th so. Gent. 41,06; la. 40;	590 45
Haddam, Gent. 47,62; la. 42,13; mon. con. 10,55;	100 30		Preston, La.	203 67
Hadlyme, Gent. 13,31; la. 16,87; mon. con. 12;	42 18		Salem, La.	81 06
Lyme, N. Matson, to constitute Rev. MARK MEAD of Grass Hill, an Honorary Member of the Board, 50; gent. 32,44; la. 24 84; mon. con. 4,16;	111 44		Orleans co. Vt. Aux. So. G. H. Cook, Tr.	13 77
Middle Haddam, Gent. and la.	27 63		Palestine miss. so. Ms. E. Alden, Tr.	9 00-1,449 06
Millington, Gent. and la.	27 14		Abington, 1st par. Gent.	37 00
N. Killingworth, Gent. 39,04; la. 19,11; mon. con. 12;	70 15		Braintree, S. par. Mon. con.	35 51
Pettipaug, Gent. 45,42; la. 23,08; mon. con. 18,11;	86 61		East and West Bridgewater, Gent.	20 00
Saybrook, Gent. 44,31; la. 24;	68 31		Scituate, La.	26 03
Westbrook, Gent. 20; mon. con. 15;	35 00		Rutland co. Vt. Aux. So. J. D. Butler, Tr.	26 15—107 69
West Chester, Coll.	92 30		Orwell, Gent. and la.	28 25
	790 43		Sudbury, La.	3 50
Ded. c. note,	3 00—787 43		West Rutland, Mon. con. av. of ring,	35—32 10
Monroe co. N. Y. Aux. So. E. Ely, Tr.			Strafford co. N. H., Aux. So. A. Freeman, Tr.	50 01
East Bethany, 1st presb. chh.	35 00		Tolland co. Ct. Aux. So. J. R.	
Genesee, 2d presb. chh. (of which to constitute Rev. I. C. Lord an Honorary Member of the Board, 50;)	110 00		Flynt, Tr.	5 53
Henrietta, Cong. chh. (of which to constitute Rev. R. G. MURRAY an Honorary Member of the Board, 50;)	100 00		Andover, Gent. 21,21; la. 15,29;	36 50
Le Roy Valley, Mon. con.	16 00		Ellington, Gent. 36,50; la. 44,46;	80 96
			Somers, Gent. 63,77; la. 71,91;	135 68
			Willington, Gent. 20,97; la. 20,36;	41 33—300 00
			Valley of the Mississippi, Aux. So.	
			W. T. Truman, Cincinnati, O. Tr.	
			Canton, Mon. con.	25 00
			Massillon, Chh.	4 00—29 00
			Western Reserve, O. aux. so.	
			Ashtabula co. Austinburg.	
			Mon. con.	11 57
			Geauga co. Burton, 36,50;	
			Claridon, Gent. and mon. con. 23,06; la. 2,27; Hamden, 2,03; Huntsburg, 6,36; Kirtland, Asso. 41,50; Parkman, 4,50;	
			Unionville, 1;	117 24
			Huron co. So. 54,27; Rev. U. Palmer, 10;	64 27
			Lorain co. Dover,	2 00
			Medina co. Richfield, 19;	
			Rev. I. Shailer, 6;	25 00

Portage co. Cuyahoga Falls, Gent. 20,75; C. Falls and Stow, La. 17,25; a friend, 2;	40 00
Trumbull co. Bloomfield, 30; Elsworth, 8,50; Hart- ford, 7; Mesopotamia, 17,41;	42 91—302 99—331 99
Washington co. N. Y., Aux. So. M. Freeman, Tr.	
Coll. at ann. meeting, 160,66;	
Rev. A. Day, 5; J. S. I;	166 66
Cambridge, White Creek and Jackson, Asso. and mon. con.	
83,94; A. Crosby, 20;	103 94
East Granville, Asso.	53 00
Hartford, Gent. and la.	60 00
North Granville, Asso.	53 85
Sandy Hill, Asso.	12 00
Salem, Asso. in Rev. J. Whiton's chh. 300; asso. in Rev. Dr. Proudfit's chh. 100; av. of gold ornaments, 14; JOHN WIL- LIAMS, Jr. which constitutes him an Honorary Member of the Board, 100; (ded. am't prev. rec'd, 30;) 70;	484 00
South Granville, Cong. chh.	25 00
Union Village, Asso. in R. D. chh.	44 32
White Hall, Asso. in 1st presb. cong. 60,50; cong. chh. 58;	118 50
	1,121 27
Ded. sums prev. acknowledged,	726 27—395 00
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Coll. at ann. meeting,	30 00
Brattleboro', E. Village, Mon. con. 58,03; chh. contrib. 6,30; la. 23;	87 33
Marlboro', Coll. 8; fum. cent so. 12;	20 00
New Fane, Sch. dist. No. 7,	14 54
Putney, Coll.	16 70
Townshend, Fem. asso.	14 15
Wardsboro', Fem. cent so.	12 50
Westminster, E. par. Mon. con. 15; gent. 7; la. 22;	44 00—239 22
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Ashford, 1st so. La.	25 94
Canterbury, 1st so. Gent. 31; la. 31;	62 00
Chaplin, Gent. 16,72; la. 25,96;	
mon. con. 8,32;	51 00
Hampton, Gent. 23,50; la. 27,96;	51 46
Mansfield, S. so. Gent. 65; la. 51,43; mon. con. 26,66;	143 09
Scotland, Gent. 19,13; la. 14,25;	
mon. con. 3,47;	36 85
Voluntown and Sterling, La.	12 00
Westminster so. Gent. 23,17; la. 24,96; mon. con. 12,57; (of which to constitute Rev. ASA KING an Honorary Member of the Board, 50;)	60 70
Willimantic, La.	30 00
Windham, 1st so. Gent. 31,90; la. 12,64;	44 54
	506 88
Ded. expenses paid by aux. so.	88—506 00
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Hartford, La.	7 70
North Hartford, Mon. con.	1 00
North Norwich, Gent. 12; la. 12; contrib. 5;	29 00
Rochester, Mon. con.	28 00
Springfield, La.	20 00
Weathersfield, Gent.	14 00
Windsor, A friend,	50—100 30
Worcester co. North, Ms. Aux. So. A. Wood, Tr.	
Balance,	6 94
Ashburnham, Gent. 50; la. 16;	66 00
Athol, Gent. 15; la. 33; mon. con. 41;	89 00
Gardner, Gent. 23,80; la. 29,57; mon. con. 30,60; sab. sch. 1,58;	85 55
Hubbardston, Gent. 40,25; la. 26,87; mon. con. 10;	77 12
New Salem, Mon. con. in S. cong. so.	4 12

Phillipston, Gent. 56,30; la. 36,23; av. of jewelry, 2;	94 53
Princeton, Gent. 54,35; la. 46,82; sab. sch. 3,30;	104 47
Royalston, Gent. 34,75; la. 48,53;	83 28
Templeton, Mon. con.	35 00
Westminster, Gent. 61,71; la. 52,37; mon. con. 20;	134 08
Winchendon, Gent. 43,10; la. 27,50; mon. con. 32,10;	102 79
	882 88
Ded. expenses paid by aux. so.	20 59—862 29
Total from the above sources,	\$17,173 02

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Rev. D.	
Thomas's so.	7 20
Acworth, N. H. Mon. con.	20 00
Albany, N. Y. 4th presb. chh.	158 32
Andover W. par. Ms. Juv. so. for Samuel	
Jackson at Mackinaw, 30; la. for ed. of a	
child in Greece, 12;	42 00
Auburn, N. Y. Coll. in 1st presb. chh.	14 74
Auburn and vic. N. Y. By H. Ivison, agent,	
Auburn, Mon. con. in 1st presb. chh.	
61,25; Gonos, Presb. chh. mon. con. 18,75;	
coll. 104,25; Ira, Presb. chh. to constitute	
Rev. W. U. BENEDICT an Honorary Member	
of the Board, 50; Jordan, Mon. con. in	
presb. chh. 25;	259 25
Augusta, N. Y. Fem. miss. so.	26 00
Augusta, Ga. W. A. MITCHELL, (which con-	
stitutes him an Honorary Member of the	
Board.) for bibles for Bombay and China,	
1,500; for tracts for China, 500;	2,000 00
Babylon, N. Y. Fem. benev. asso.	20 00
Bainbridge, N. Y. Presb. chh. 22,48; A. S. I;	23 48
Baltimore, Md. Fem. mite so. payments for	
indiv. in Ceylon, viz. 1st for Mary Sanger,	
20; 6th for Sarah Ridgely, 20; 5th for Mary	
L. Sanger, 20; 5th for William Stewart	
Cross, 20; 4th for Jeremiah Everts, 20; for	
Eduard Warren and Francis Asbury, 50;	
for sem. in Batticotta, 7,80; fem. miss. so.	
for support of Miss O. Graves of Mahratta	
miss. 100;	257 80
Bangor, Me. Mon. con. in 1st cong. so.	125 00
Barker, N. Y. Coll. in cong. so. 13,75; Miss	
S. M. 50c.	14 25
Barnet, Vt. Mon. con. in cong. chh.	13 00
Berkshire, N. Y. Mon. con.	13 00
Bernardston, Ms. Rev. W. Riddell, for Cey-	
lon miss.	50 00
Berkley, Ms. Mrs. B. Crane,	2 00
Bethlehem, N. Y. Presb. cong.	3 00
Bloomington, N. Y., A. C.	2 00
Blue Mounds, M. T., J. C. Kellogg,	2 00
Brutus, N. Y. 1st presb. so.	12 90
Buffalo, N. Y. Mon. con. in 1st presb. chh.	17 56
Cabotsville, Ms. Mon. con.	5 00
Canterbury, N. Y. Mon. con. in presb. chh.	8 00
Canton, Ct. Mrs. Everest,	10 00
Castleton, Vt. Mon. con.	9 00
Center Lisle, N. Y. 13; presb. cong. 4,76;	17 76
Churchville, Md. Sab. sch.	1 63
Cicero, N. Y., A friend,	50
Coldenham, N. Y., R. Blake,	20 00
Columbia co. N. Y. Asso.	50 00
Columbus, N. Y. Coll. in cong. chh.	20 36
Corinth, N. Y. Three indiv.	4 50
Concentry, N. Y. Coll. in 1st cong. chh. 10,33;	
do. in 2d do. 24,02;	34 35
Danbury, Ct. Eli T. Hoyt, which consti-	
tutes him an Honorary Member of the	
Board,	100 00
Danby, N. Y. Coll. in presb. cong. to con-	
stitute Rev. JOHN SHEARER an Honorary	
Member of the Board,	50 00
Danville, Vt. Young la. circle of industry,	
15; ISRAEL P. DANA, which constitutes him	
an Honorary Member of the Board, 100;	115 00
Danville Village, N. Y. Mon. con. in	
presb. chh.	13 00
Dryden, N. Y. Coll.	5 97
Dudley, Ms. La. asso.	15 87

<i>Durham, Ct. Rev. Dr. Smith,</i>	3 00	<i>Philadelphia, Pa. E. F. Backus, 100; Youth's</i>	
<i>East Lincolns, N. Y. Cong. chh.</i>	5 54	<i>miss. so. for native sch. fund of West.</i>	
<i>Easton, Ms. Mon. con.</i>	20 00	<i>Choc. miss. 75; juv. sew. so. for fem. sch.</i>	
<i>East Windsor, Ct. A fem. friend,</i>	50	<i>in Bombay, 40; miss. so. for Choc. miss.</i>	
<i>Elmira, N. Y. Fem. miss. so. 21; mon. con. 21;</i>	42 00	<i>6,42; Miss A. C. Read, 1st pay. for James</i>	
<i>Fitchburg, Ms. J. S. A.</i>	50	<i>Read in Ceylon, 20; juv. miss. so. in</i>	
<i>Florence, O. Mon. con.</i>	2 00	<i>1st presb. chh. for Ceylon miss. 36,42; juv.</i>	
<i>Florida, N. Y. Presb. chh.</i>	15 00	<i>miss. so. in Miss Guild's sch. 14,16;</i>	298 00
<i>Fort Winnebago, M. T. Mrs. Cutler,</i>	10 00	<i>Phillipston, Ms. Fem. miss. so. for miss. to</i>	
<i>Galena, Illi. Mon. con.</i>	16 50	<i>Broosa, 6,32; fem. juv. so. for do. 3;</i>	9 32
<i>Geneva, N. Y. Presb. cong. bal. for support</i>		<i>Pitcher, N. Y. Coll. in Union cong. chh.</i>	8 39
<i>of a missionary for 1834, (of which to</i>		<i>Pittsfield, Vt. Rev. J. M. and Mrs. M. 2,10;</i>	
<i>constitute Rev. JUSTUS W. FRENCH, Rev.</i>		<i>Mr. and Mrs. S. 2,50; Mr. and Mrs. H.</i>	
<i>WARREN DAY, and Rev. ASA MESSER</i>		<i>1,34; L. F. 1; ten indiv. 3,06;</i>	10 00
<i>Honorary Members of the Board, 150;)</i>	373 00	<i>Plymouth, N. Y. Coll. in presb. cong.</i>	5 00
<i>Glenca, N. Y. Dr. Barber,</i>	1 00	<i>Pompey, N. Y. Mon. con. in cong. chh.</i>	20 00
<i>Green, N. Y. Presb. cong.</i>	2 68	<i>Prattsburgh, N. Y. Coll. in presb. cong.</i>	70 00
<i>Greenfield, N. Y. Rec'd at Tuscorara,</i>	6 00	<i>Princeton, N. J. Rev. Dr. Miller, for Sarah</i>	
<i>Groton, Ct. Mon. con.</i>	8 00	<i>Miller in Ceylon, 20; Mrs. S. Miller, for</i>	
<i>Guildhall, Vt. Fem. miss. so.</i>	6 50	<i>Edward Millington Miller in Ceylon, 20;</i>	
<i>Halifax, Vt. Fem. char. so. 15; mon. con. 18;</i>		<i>so. of inquiry, 30,56; fem. Ceylon so. for</i>	
<i>A. Smith, 10;</i>	43 00	<i>sch. in Ceylon, 48; Rev. Mr. Tyler, 1st</i>	
<i>Hammondsport, N. Y. Coll. in presb. cong.</i>		<i>pay. for Maria Louisa Tyler in Ceylon, 12;</i>	
<i>to constitute Rev. WILLIAM M. ADAMS an</i>		<i>indiv. 1; av. of trinkets, 75c.</i>	132 31
<i>Honorary Member of the Board,</i>	56 57	<i>Prospect, Me. Fem. miss. so.</i>	34 75
<i>Hanover Plains, N. H. Mon. con.</i>	20 00	<i>Pultney, N. Y. Coll. in 1st presb. cong.</i>	13 50
<i>Hardwick, Vt. Mon. con. in 2d chh.</i>	15 00	<i>Red River, Ark. Ter. Aux. miss. so.</i>	12 31
<i>Harrisburg, Pa. Cong. for support of Mrs.</i>		<i>Rochester, N. Y. Miss. so. of sub. sch. in 1st</i>	
<i>Mary Ann Alexander at the Sandw. Isl.</i>	26 37	<i>presb. chh. for sch. in Ceylon,</i>	60 00
<i>Harana, N. Y. Mon. con.</i>	14 00	<i>Royalton, Vt. J. Francis,</i>	25 00
<i>Holland, N. Y. Mon. con. 63c. Mis. S. P. C.</i>		<i>Salem, Ms. United mon. con. in Tab. South,</i>	
<i>C. 27c.</i>	90	<i>and Howard st. chhs. 16,78; mon. con. in</i>	
<i>Holliston, Ms. Juv. so. for wes. miss.</i>	3 80	<i>Tab. chh. Nov. 4,74; do. in Howard-st.</i>	
<i>Hopkinton, N. Y. Mon. con. in cong. chh.</i>	5 50	<i>chh. Oct. and Nov. 10,57;</i>	32 09
<i>Horat Heads, N. Y. Coll.</i>	2 00	<i>Salina, N. Y., A friend,</i>	2 00
<i>Ira, N. Y. Coll. in presb. cong.</i>	25 00	<i>Sandgate, Vt. Mon. con.</i>	3 50
<i>Johnson, Vt. Gent. asso. 5,75; la. asso. 7,08;</i>		<i>Savannah, Ga. 1st presb. chh.</i>	11 70
<i>mon. con. 2; S. M. 2,17;</i>	17 00	<i>Scriba, N. Y., M. Powell,</i>	2 00
<i>Killingworth, Ct. Mon. con. in cong. chh.</i>	10 00	<i>Skaron, Vt. Ladies,</i>	12 00
<i>Lansingburgh, N. Y. Mon. con. in presb. chh.</i>	45 00	<i>Sheldon, N. Y. Mon. con. in 2d presb. chh.</i>	17 00
<i>Lawrenceville, Pa. Mon. con.</i>	15 00	<i>Sherburne, N. Y. Coll. in presb. cong.</i>	25 00
<i>Leais, N. Y. Rev. CYRUS TOMSTOCK, which</i>		<i>Sidney Plains, N. Y. Presb. cong.</i>	16 11
<i>constitutes him an Honorary Member</i>		<i>Smyrna, N. Y. Coll. in 1st cong. chh.</i>	18 36
<i>of the Board, 50; ded. am't prev. rec'd, 30;</i>	20 00	<i>South Cameron, N. Y., C. P. Hubbard,</i>	30 00
<i>Lisle, N. Y. Rec'd at Tuscorara,</i>	14 87	<i>Southport, N. Y. Coll.</i>	5 89
<i>Livonia, N. Y. Livonia evang. so. (of which</i>		<i>Southborough, Ms. Mon. con.</i>	20 00
<i>to constitute Rev. JUSTICE L. HUGHAN an</i>		<i>Spencer, N. Y. Coll.</i>	75
<i>Honorary Member of the Board, 50;)</i>	85 00	<i>Starkey, N. Y. 1st presb. chh. 70,98; 2d do.</i>	
<i>Lubea, Me. Mon. con. 15; three chil. 56c.</i>	15 56	<i>28,27; 3d do. 3,75;</i>	103 00
<i>Machias, Me. Mon. con.</i>	11 00	<i>St. Johnsbury, Vt. Fem. cent so. in 2d</i>	
<i>Madison, Ct. Mon. con.</i>	29 45	<i>cong. chh.</i>	14 00
<i>Madison, N. Y. Fem. cent so. for Pal. miss.</i>	10 00	<i>Stoddard, N. H. Mon. con.</i>	4 50
<i>Marlborough, N. Y. Mon. con. in presb. chh.</i>	3 58	<i>Thetford, Vt. S. Closson,</i>	10 00
<i>Masonville, N. Y. Coll. in presb. cong. 24,75;</i>		<i>Tinga Point, N. Y. Coll.</i>	18 96
<i>fem. benev. so. 5,25;</i>	30 00	<i>Troy, N. Y. Mon. con. in 1st presb. chh. 200;</i>	
<i>Medway, Ms. La. of W. par. to constitute</i>		<i>presbytery, Stephentown, S. V. R. Jolles, 33;</i>	233 00
<i>Rev. JACOB LEE an Honorary Member of</i>		<i>Tuscorara, N. Y. Indians at mon. 15,68;</i>	
<i>the Board,</i>	50 00	<i>strangers 15,28;</i>	31 16
<i>Meriden, Ct. N. C. S.</i>	3 00	<i>Uniontown, Pa. Cumberland presb. chh.</i>	10 00
<i>Middleborough, Ms. Miss C. Edson,</i>	1 00	<i>Victor, N. Y. Coll. for Choc. miss.</i>	3 75
<i>Middletown, Md. J. Shindler, 5; S. G. Har-</i>		<i>Walden, Vt. Fem. asso.</i>	11 59
<i>baugh, 5;</i>	10 00	<i>Warren, Me. Mon. con. in 2d cong. chh.</i>	
<i>Milton, N. Y. Three indiv.</i>	1 50	<i>by J. P.</i>	34 00
<i>Moravia, N. Y. A friend,</i>	1 50	<i>Waterford, N. Y. Presb. chh.</i>	47 50
<i>Morristown, N. J. Mrs. S. Condit,</i>	3 00	<i>Wayne, N. Y. Rev. J. Crawford,</i>	1 00
<i>Mount Pleasant, Pa. Mon. con. in presb. chh.</i>	5 14	<i>Weedsport, N. Y. Coll. in presb. cong.</i>	11 25
<i>Newark, Del. Fem. benev. asso. of St.</i>		<i>Wellington, O. Mon. con.</i>	20 00
<i>George's chh. to constitute Rev. SAMUEL</i>		<i>West Bloomfield, N. Y. Mon. con.</i>	25 00
<i>BELL an Honorary Member of the Board,</i>	50 00	<i>Western, Vt. Rev. J. Parsons, for Pal. miss.</i>	10 00
<i>Newfield, N. Y. Coll.</i>	4 00	<i>Weston, Ct. Mon. con. in N. Fairfield so.</i>	2 50
<i>New Hartford, N. Y. Fam. of Rev. J. Waters,</i>	25 00	<i>West Tennessee, Synod coll. (of which to</i>	
<i>New Haven, Ct. A friend, 50; brothers and</i>		<i>constitute JAMES T. EDGAR, D. D. of</i>	
<i>sisters of Mrs. C. E. Durand, dec'd, for</i>		<i>Nashville, an Honorary Member of the</i>	
<i>ed. and support of two chil. in Bombay, 40;</i>	90 00	<i>Board, 50;)</i>	67 87
<i>New Lebanon, N. Y., R. Woodworth, U. S.</i>		<i>Wilcox co. Ala. Shell Creek so. coll.</i>	122 00
<i>pensioner, 10; S. Jones, 10;</i>	20 00	<i>Windsor, N. Y. Coll. in presb. cong. 21,45;</i>	
<i>New Windsor, N. Y. Mon. con.</i>	5 00	<i>fem. for miss. so. 10,12;</i>	31 57
<i>New York city, A friend, 5; do. 2; do. 1;</i>	8 00	<i>Wilkesbarre, Pa. Presb. chh.</i>	24 00
<i>North Bridgeton, Me. Mon. con.</i>	23 00	<i>Unknown, A friend, 241; do. 20; do. for miss.</i>	
<i>North Bridgewater, Ms. Mon. con.</i>	30 39	<i>to Greece, 1;</i>	262 00
<i>Norwich, N. Y. Coll. in presb. cong.</i>	53 00	<i>Amount of donations acknowledged in the preceding</i>	
<i>Orange, Me. Mon. con.</i>	8 81	<i>lists, \$24,198 67.</i>	
<i>Orange, N. J. Coll. in 1st presb. chh.</i>	26 37		
<i>Oxford, N. Y. Presb. cong.</i>	8 75		
<i>Pacton, Ms. Young la. road. and char. so.</i>			
<i>for Martha T. Biglow in Ceylon,</i>	5 00		
<i>Penn Yan, N. Y. Miss. asso. of sub. sch. in</i>			
<i>presb. chh. for Margaret Lock in Ceylon,</i>	12 00		
		LEGACIES.	
		<i>Bangor, Me. Caleb C. Billings, for support</i>	
		<i>of a missionary in Ceylon, by G. W.</i>	
		<i>Brown and G. Starrett, Ex'rs,</i>	600 00

New Hartford, N. Y. Isaac W. Waters, (\$50 having been received previously,) by Rev. J. Waters, 50 00
Simsbury, Ct. Hosea D. Humphrey, by D. Humphrey, 50 00
Total of donations and legacies from Sept. 1st, to Nov. 10th, @35,884 12.

DONATIONS IN CLOTHING, &c.

Acworth, N. H., A box, fr. fem. miss. so. 41 01
Batavia, N. Y., A box, for Sioux miss. 14 00
Cambridge, Vt. A box, fr. fem. miss. so.
Catskill, N. Y. Writing paper, 12 reams, fr. A. Austin, 42 00
Clinton, N. Y. Clothing, 84,34; medicine, fr. mon. con. 6; Mr. Kellogg's sch. 6.60; jewelry, 34,35; for Choc. miss. 131 19
Enosburgh, Vt. A box, fr. fem. miss. so. 37 74
Exeter, N. Y., A box, fr. ladies.
Fairfield, N. Y., A bedquilt, fr. juv. miss. so. for Mrs. L. S. Williams. 3 28
Farmington, M. T. Clothing, for Sioux miss.
Franklin, N. H., A box, fr. sab. sch. miss. sew. so. for Brainerd, 10 00
Grafton, Vt. A box, fr. fem. benev. so. 26 00
Hamp. Chris. Dejos. Ms. Northampton, A bureau, cont'g articles for Rev. W. Richards, Sandw. Isl.
Hartford, Ct. 3 pr. stockings, fr. friends.
Holland Patent, N. Y., A barrel, fr. O. Skinner, for Mackinaw.
Keene, N. H., A box, fr. Heshbon so. for Elizabeth W. Burdett at Harmony.
Leeceville, Ms. A box, fr. la. work. and read. so. 19; shoes, etc. fr. a friend, 11: 30 00
Ludlow, Vt. A box, for Rev. E. Spaulding, Sandw. Isl.
Marlborough, Ms. A bundle, fr. fem. benev. so. of 1st par. for Mrs. Thurston, Sandw. Isl. 23 00
Meredith Village, N. H., A box, fr. fem. read. so. for Mackinaw miss.
Mexico, N. Y., A box, fr. fem. miss. so. for Choc. miss. 48 00
Milton, Vt. A box, fr. la. asso. 30 00
Monroe, M. T. Clothing, etc. 30,40; books, etc. fr. J. S. 15; for Sioux miss. 45 40
Neneburyport, Ms. A box, fr. Sandw. Isl. so.; a box of books, fr. do. for Sandw. Isl. miss.
New Hartford, N. Y., A box, 40; medicines, 6; a side saddle, 8; for Choc. miss. 54 00
New York Mills, N. Y. Medicines, fr. presb. so. for do. 4 24
Niagara Falls, N. Y. Clothing, etc. fr. la. asso. 27,45; do. 10,50; for Choc. miss. 37 95
Northville, M. T. Clothing, for Sioux miss. 4 37
Paris Hill, N. Y., A box, fr. ladies, for Choc. miss.
Peacham, Vt. A box, fr. young la. sew. so. for Rev. S. A. Worcester.
Pepperell, Ms. A box, fr. la. benev. so. for Sandw. Isl. miss. 41 96
Peterborough, N. Y., A box, fr. la. of presb. chh. and so. 33; clothing, for Sioux miss. 13,67; 46 67
Petersham, Ms. A box, fr. la. benev. so. for Dwight, 43 85
Raynham, Ms. A bedquilt and shawl, fr. Mrs. H. Tracy, 4 50
Russia, N. Y., A box, fr. fem. miss. so. for Rev. L. S. Williams, 33 50
Silver Creek, N. Y., A box, for Sioux miss. 14 08
South Brookfield, A box, fr. la. of evang. so. for Dwight.
Sudbury, Ms. A box, fr. fem. pray. so. for wes. miss. 17 00
Trenton, N. Y., A box, fr. L. Younglove, 11,81; sundries, fr. ladies, for Mackinaw miss. 16,50; a box, fr. fem. miss. so. for do. 18,40; 46 71
Teria, N. Y., A box, fr. fem. miss. so. for Cattaraugus miss. 32 10
Underhill, Vt. A bundle, fr. la. for miss. so. 10 00
Utica, N. Y. Clothing, 149,62; sundries, fr. a friend, 40; books, fr. mater. asso. 18,25; medicine, fr. 1st presb. so. 10,69; do. fr. Blosser-at. chh. 8,06; for Choc. miss. 235 62

Vernon, Ct. A box, fr. youths fem. benev. asso. 21 71
Vernon, N. Y. Infant sch. apparatus, clothing, etc. for Choc. miss. 85 40
Westfield, Ms. A box, fr. la. miss. so. of acad. 29,62; union so. 21,50; indiv. 35,16; mem. of acad. 11; sab. sch. 3,05; 100 33
Wethersfield, Newington so. A coverlet, fr. la. Euneean so.
Whitesborough, N. Y. Medicine, fr. presb. so. for Choc. miss. 5 92
Worcester, Ms. A bundle, fr. ladies; a bundle, fr. do. for Mrs. Powers, and for miss. to Asia Minor.
Worthington, Ms. A box, fr. fem. miss. so. 40 32
Unknown, A bundle, fr. a friend.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Filled cloth, and domestic cottons of all kinds.

James Gray, Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Augusta, Chh. Asso. (of which to constitute Rev. C. SPRUCE an Honorary Member of the Board, 50;) 211,45; chh. 128,96; Rocky Spring chh. 32,34; 392 75
Bath, Windy Cove chh. 21 50
Bethel chh. Gent. asso. 13,07; la. asso. 20,37; 33 44
Bethesda, Asso. 100 00
Brownsville, Asso. 60 00
Fredericksburg, JAMES H. FITZGERALD, which constitutes him an Honorary Member of the Board, 100 00
Granville, N. C. Shiloh chh. 13 00
Hebron chh. Asso. 16 75
Hillsboro' chh. N. C. 15 00
Lebanon, Asso. (of which to constitute Rev. JAMES KERN an Honorary Member of the Board, 50;) 60,12; ded. am't prev. ackn. 19,50; 47 62
Lexington, N. C. Coll. 15 00
Mossey Creek and Union chhs. 64 44
Petersburg, Juv. asso. 109 07
Richmond, Mon. con. in 1st chh. 78,58; 1st presb. chh. 348; asso. in do. 245; legacy of E. M. Morton, 20; 691 58
Rockbridge, Fairfield, Asso. 30 00
Salem and Pole Green, Fem. asso. (of which to constitute Rev. H. SMITH an Honorary Member of the Board, 50;) 69,60; ded. am't prev. ackn. 42,75; 26 85
Staunton, Gent. asso. 47,45; la. asso. (of which to constitute Rev. I. A. STEELE an Honorary Member of the Board, 50;) 57,62; 105 07
Tinkling Spring, Gent. 134,47; la. 47,75; 182 22
Warm Spring, Chh. 54 88
Waynesborough, Asso. 11 35
Collected by Rev. J. W. Douglas, viz. High Bridge chh. Rock Bridge, 45; Oxford chh. Rockbridge co. 23,62; Falling Spring chh. Sub. 70,20; Covington chh. Alleghany co. 2; Locust Bottom chh. 29,19; 170,01; Ded. exp. of Mr. D. 1,62; 36 cop. of Miss. Herald, 54; 55,62; 114 39
Synod, N. C. 1,34; Mrs. A. M. Hunt, 10; S. C. Hunt, 10; Miss S. J. S. 5; L. L. 1; O. M. 1; R. J. Y. 75c. Three ladies, Oxford, N. C. 2,43; a friend, 1; T. L. A. 5; M. L. C. 1,25; Cross Roads chh. N. C. 12; Fayetteville chh. N. C. 9,33; Oxford chh. N. C. 31,15; T. W. 1,50; 92 65

\$2,317 56

